

The Two Worlds.

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PRICE ONE PENNY.

Some men there are, I have known such, who think
That the two worlds—the seen and the unseen;
The world of matter, and the world of spirit—
Are like the hemispheres upon our maps,
And touch each other only at a point.
But these two worlds are not divided thus,
Save for the purposes of common speech;
They form one globe, in which the parted seas
All flow together, and are intermingled,
While the great continents remain distinct.

—Longfellow.

THE WATCH TOWER PAPERS.—No. 4. UPON THE DECAY OF SPIRITUALISM.

THE progress of all movements is like unto the rise and fall of ocean tides. High and low, ebb and flow, appear as the appointed order. Ignoring this almost universal experience, critics outside our cause, and croakers within, are to be found roundly asserting: "Spiritualism is dying, its usefulness is exhausted, its virility is spent."

Aye! truly, we are in a parlous state. The press has almost ceased to taunt us, the pulpit to curse us, and the average witling does not often flesh his fangs in our sore sides. We are little heard of, less abused, and more generally left alone in peace, therefore we are dead or dying!

But, urge Messrs. Critic and Croaker, where are the public mediums, the wonderful phenomena, that were at one time so plentiful? Does Spiritualism rest upon public mediumship and public phenomena retailed at so much per head? By no means. Such were essentials at one period, it may be, but those things were only the advance guard, a call to arms, an awakening of the sleepers. There has never been a tithe, hardly, of the professional phenomena in this country that there has been, say, in the United States, partly owing to legal difficulties, but mainly owing to the fact that domestic Spiritualism has taken so deep a hold upon our people, that the private circle and phenomena have to a great extent rendered their public correlatives largely unnecessary. Truly, we must be decaying, for private circles are dotted like starry gems all through the kingdom, and private media exist by hundreds. That they prefer to remain in privacy and to escape the rude jests, coarse sneers, and cruel slanders of our critics, or the unwise attention of our phenomenalists, is possibly not to be wondered at, but in such case there is surely small blame to them.

Judged by our public representation we are surely a-dying, for we have only one hundred and forty-two meeting places open every Sunday where Spiritualism is preached or presented by as many lecturers, and, in a considerable number of places twice each Sunday, while, upon a moderate computation, these services involve an expenditure in travelling expenses and speakers' fees, close upon two hundred pounds per Sunday, say some ten thousand pounds odd per annum. An evidence of great decay, for less than twenty-five years ago scarcely ten pounds a Sunday were expended! In addition to these services there are some sixty Sunday schools, called "Lyceums," some meeting twice a day, all meeting once a day, giving training to upwards of two thousand children of Spiritualists. As these have all sprang up within the past eight years we must of course be dying rapidly!

Another evidence of the decay of Spiritualism is supplied in the position of its periodical literature. There are only six periodicals in Great Britain,—three weekly, and one monthly, and they enjoy an average circulation that aggregates at least thirty thousand copies. How many actual readers this may represent let the curious work out for themselves.

Thus, then, this decaying cause, from a purely material point of consideration, is fairly well blessed with means, men, workers, literature, meeting places, and the usual etceteras that form the practical machinery of organised efforts. While, finally, this brief summary must not omit the newly formed National Federation, which includes some forty-three of the societies in its embrace already. We may say of our cause as the man said of his friend upon seeing him alive

after a false report of his demise: "Well, you are pretty lively for a corpse and no mistake!"

Brethren and sisters, we have just crossed the threshold of a new year, our cause is for most of us within measurable distance of its jubilee, let us ask ourselves in sober earnestness, are we each doing the best to make use of the splendid wealth of materials that lie ready to our hands? Do we waste any time, or strength, or effort, over vain bickerings, or over idle fault findings? Are we deaf to the whispers of the angels? Apathetic of our plain duties? At times, being only human, it may be so. Let us lay all like things aside. Let there be more of praise for service done, and less of blame for shortcomings. Recognise all honest efforts and sustain all sincere workers. Let us strive to be loving, kind, truly just, fraternally helpful, liberal and progressive as our Spiritualism surely admonishes us to be, then there will be no possibility of our cause decaying, for our life will be its life, and we shall truly "walk hand in hand with angels." But if we fail in our duties, then shall we in sorrow see the blight arise and poison the wheat we have helped to grow. But let us always remember that in movements, as in families, a man's worst enemies are ever those of his own household! Let us strive to keep our house free from the secret foes that may turn and rend us, in repayment for the aid and comfort expended upon their behalf. SENTINEL.

MEDIUMSHIP.

THE subject of Mediumship is one which requires thought, investigation, and discussion, with a view to learning all the facts pertaining to it, and the principles which underlie the different classes of mediumistic phenomena. To promote this object, the *Religio-Philosophical Journal* invites all who are able and feel disposed to contribute to such a discussion, to send for publication in its columns short articles giving the results of their experience and study relating to any of the following questions:—

1. What are the physical peculiarities which accompany mediumship?
2. What are the mental peculiarities which accompany mediumship?
3. Does moral character affect mediumship?
4. Does the exercise of mediumistic power affect character? If so, favourably or unfavourably?
5. To what extent does or may the mind of the medium and of other persons present modify and colour the communications received?
6. Is an entirely uncoloured communication—one that gives the exact thought and expression of the communicating spirit—possible?
7. Are there any means by which can be determined how much is or may be due to the mind of the medium and to the medium's surroundings?
8. What kind of mediumship is the best proof of spirit agency?
9. What new truths have been given to the world through mediumship since the advent of modern Spiritualism?
10. Does scepticism regarding Spiritualism in the minds of persons present at a séance generally affect the medium and manifestations?
11. Is the practice of mediumship for a living generally desirable?
12. Is the development of mediumship in private families generally desirable?
13. Should mediumship be used for worldly purposes, that is, for money-making and material interests?
14. What are the best conditions for the highest manifestations of spirit agency?
15. Should mediums be set apart and be endorsed and sustained by organisations for spirit manifestations?

[We reproduce the above important questions with pleasure, and invite answers thereto from our readers for publication in *The Two Worlds*.]

STRAY THOUGHTS.

BY JAMES BRONTE.

"Come, now, let us reason together."

WHEN talking with a lady last evening we mutually agreed that the Spiritualistic movement of this country is lacking culture. "No doubt," said my lady friend, "there is much talk, of a sort, Sunday after Sunday, but how much tends to make people feel better, or determine to become better and wiser! There is a considerable amount of preaching at people, but the preacher too often fails to give point to the discourse with force of example." From my experience I was bound to admit that these strictures were, unfortunately, too well-founded, but I desired to know what means could be adopted to alter matters, as most people could on occasion act as critic, but very few could suggest a way of amendment. My lady friend made a variety of suggestions; some were possibly practical, some—well, some were—suggestions.

She proposed a Spiritualist Reading Union, and the Editor of *The Two Worlds* to be its president and directing genius. The practical side of the suggestion was, that the Editor, say once per month, could select some cheap book, which the whole union would procure, read it, and then write a few ideas suggested by its perusal and send them to the president, and at the end of the month he would give us an article in *The Two Worlds* reviewing the subject and the papers sent in, and making such comments in the way of encouragement or suggestion as may be required. This seemed to me feasible and serviceable. The next move is, will the Editor accept and who will become members?

Our next idea was the delivery of special lectures on week evenings on the various topics directly belonging to our movement, in our many meeting-rooms, by capable persons. They could be followed by discussion or experiment. The Manchester Spiritualist Debating Society was instanced as a practical illustration of the idea up to a certain point, but even this came in for severe strictures on account of its lack of practical application. For instance, we have clairvoyants, psychometrists, &c. Could not lectures be given upon these topics by those who have the gifts, or who understand sufficient about them to speak with certainty, and then for a few minutes, prior to discussion, some three or four practical experiments be given? This idea was much admired and thought would be of much power to attract outsiders. Mesmerism, thought transference, and many other subjects are sufficiently important to deserve study and explanation. Other matters could be talked about and facts given—say materialisation, spirit photography, slate-writing, &c.—all matters wherein there is much to learn and too little known.

We drifted on to other matters. My lady friend thought too much was paid to railway companies for mediums' travelling expenses, and if a judicious arrangement were made in the selection of speakers a large sum of money could be saved yearly by most societies. Does it not seem folly to pay the railway companies often five to eight shillings a speaker week after week when a quarter of the sum would do if the workers were found work nearer home! This was mutually agreed to be a point that should be considered. The cry of the cost of mediums would lose much of its point were this course adopted. I was astonished to learn that some societies preferred to pay railway fares rather than mediums. What strange things people do. Look at this matter. Suppose a society could procure an efficient speaker close to their door at, say 10s. and expenses, a total charge of 12s. 6d., yet they prefer to call one from a distance who asks 5s. and expenses, total charges 12s. 6d.; does the society gain anything by this course? Not one farthing. Yet, because one medium gets 5s. and the other 10s., the former is too often preferred and receives much laudation, whilst the other is a person not to be considered. Surely the efficiency of platform advocacy is a matter of as much importance as the question of cost. Ours is a young movement, working towards the light, and it is only as we look at these matters from all sides that uniformity of action and opinion can be attained. It is perfectly true that many societies could not act upon the plan herein suggested because of their geographical location, as, for instance, Nottingham, Hull, Barrow, and others; these must do best they can.

Another matter which engaged our attention was the lack of normal speakers. All other movements are compelled to depend upon normal speakers, but ours is almost without. Why is this? Have we not cultured individuals in our midst who have enthusiasm enough to say what they feel and tell what they know! Surely there are matters in

which they are interested that would, if spoken upon, interest others. The field of culture is wide, and there is much room for improvement in our midst. Surely the "spoken word" has not lost its efficacy! Carlyle tells us that no one has greater influence than the orator. Then why have we not more cultured normal speakers? Is it because our subjects are often too uncanny to attract thinkers, and not sufficiently belonging to questions of the day? Then we had better look deeper and wider and see if we are not all brothers in necessities and rights, and if we are not, then here is the theme for the normal speakers. We are the Labour Church and all other reforms combined, seeing that our central doctrine, "The brotherhood of man," affects all humanity. This being so, let us labour for its realisation, and thus demonstrate that humanity is wider than one world—nay, overruns two.

[In reference to the proposal made by our esteemed correspondent we are willing to co-operate in any way possible in regard to the proposed Reading Union. The idea seems a good one. Letters and suggestions from those willing to join should be marked "Reading Union," and addressed to 73A, Corporation Street. It is worth while considering whether our movement offers a field for thoughtful, cultured, and capable speakers. There are many competent men who would, no doubt, be willing to espouse and advocate our cause were they sure of sufficient support and remuneration. Could we offer Mr. Hopps, for instance, such inducements as would warrant him in becoming, if he were so disposed, an avowed Spiritualist lecturer? Such men cannot be expected to take our platforms unless they can be assured of adequate recompense.]

TWO VIEWS OF SPIRITUALISM.

[The following letters are so typical of the conflict between old orthodoxy and the new Spiritual dispensation, that we gladly give place to them. The first ably embodies the thoughts and feelings of many enquirers, and Mr. Hewes's reply is a clear presentation of the case for rational and progressive Spiritualism.]

DEAR MR. HEWES,—I have read "Heaven Revised," as promised; I have also studied "Scenes in the Summer Land," by A. J. Davis; and lastly, the "Religion of Spiritualism," by Samuel Watson, for 36 years a Methodist minister. What is contained in this latter volume I can in the main accept. I find, however, in my reading, that there are two kinds of Spiritualism—or rather two schools of thought—viz., one (which I approve) which uses Spiritualism to explain and elucidate the principles of Christianity; the other is what I term an iconoclastic Spiritualism, which aims at uprooting the Christianity of the Bible, and relies for its support entirely on the information that spirits have communicated as to the future life. This latter I cannot accept, for in my reading and researches I find that the information given from the spirit world is just in proportion to the attainments and moral condition of the spirit while on earth. Thus the individual in earth life who was pious, learned, and spiritually minded is able to give more information than the frivolous, useless, selfish individual, who neither thought nor cared anything about a future state.

As far as I can learn, the gist of Spiritualistic teaching is the law of recompense. Thus, "Whatsoever a man sows that shall he also reap," and his life in the future state will be just in proportion to what it was in earth life. This is also a fundamental teaching of Christianity, as I understand it. As to a "hell," ignored by some Spiritualists, I cannot at all understand on what their belief rests. For instance—they say if a man is evil here, his state will be a corresponding one in the eternal world, and he cannot come out of that state until he has paid the "utmost farthing." Well, an evil man in the present life cannot make himself good—at least I have never known a case; it must therefore be clear (it is to me) that the unfortunate being must remain in that state until delivered—and by whom? Duration!

I also regret that in the "iconoclastic" Spiritualism the divinity of Christ is ignored, although his life and teachings are admitted. This to me is not logical. It would be far more consistent to deny *in toto* all the facts relating to Christ, for once admit the fact of his having lived, the rest must follow, for the same writers attest his miracles—such as raising the dead, healing incurable diseases, &c.—which no medium, I think, would presume to attempt.

The writers I refer to are such as Suetonius, Juvenal, and Tacitus, who were in antagonism to Jesus and his teachings. The testimony of these men is accepted on other

historical events, and why not when relating to Jesus? The fact is, if we refuse to believe history, every event of the past must go, and only those things actually seen obtain credence. I do not mention the testimony of the Evangelists (although it stands on a rock), as some might say it was to their interest to believe.

I cannot accept as final what the spirits have communicated in regard to the future life. They tell us only as far as their knowledge goes; and one would imagine that their testimony would be precisely the same. It is, however, very different. The future life is eternally progressive, I think, and what a spirit tells me to-day he would be able to declare still more in, say, ten years.

While I accept, with gladness, the doctrine of Spiritual Communion (which I have never doubted), brought nearer by Christian Spiritualism, I cannot throw away my belief in the teachings of the Old Book (the anchor of the soul), which will continue to guide millions to the eternal city, and under the influence of which the most unselfish, disinterested services have been performed to mankind. In my opinion the Bible (and no Christian, I think, will say otherwise), is only a partial revelation, but quite sufficient, if we admit and follow its teachings, to make us live pure and holy lives, and do our duty to God and humanity; and Spiritualism, in its best form and brightest phase, attempts no more.

I believe as the laws of science are developed and, consequently, better understood, instead of Science being opposed to the Bible, she will throw a greater light, and will demonstrate, beyond the possibility of a doubt, that the Divine Being did speak to man, and that the Sacred Writings are the words of Eternal Truth.

I will conclude in the words of a writer whom I love—*"Scio cui credidi"*—Believe me to remain, yours faithfully,
December 11th, 1892. J. A. R.

DEAR MR. R.—You are correct in your conclusion, that there is a Christian Spiritualism, and also one that is antagonistic to orthodox Christianity. I said nothing to you of this, knowing that you would find it out for yourself by reading; at the same time, you could not fail to notice, from the little I said about Christianity, that the two religions could not logically agree. I remember remarking that *your* Christianity was *not* orthodox; that it was in advance, and more liberal than the Christianity that has been before the world for many centuries.

True, the number of advanced thinkers is rapidly increasing, but there is a *new* Christianity which does not materially differ from other and older religions which have had nothing to do with Jesus of Nazareth.

Briefly—judging your position from what has been taught as Christianity for hundreds of years (from the fourth century) you are a *heretic*, my friend, and would have been burnt as such if you had lived in less enlightened times! and what has enlightened these times? In my opinion—*Science*. Science, from the first, has clashed with religious beliefs (not with Religion itself), and has, therefore, been opposed by the church; the church oppressing and putting to death those who have been bold enough to state facts, and has always been the brake on the wheel of progress.

I can quite understand and sympathise with your reluctance to give up your faith in the religion of your country, the religion of your parents, and the religion which has hitherto represented all that was good and noble in your eyes; I have felt somewhat similarly myself.

But, in giving up the Christian religion you do not necessarily give up a belief in Religion—far from it; a great many make this tremendous mistake, and feel, consequently, that unbelievers are in "outer darkness," and *cannot* be living in accordance with truth and virtue.

To my mind, religion represents a belief in a Creator, a future life, the immortality of man, and personal responsibility for the life spent here. Further, I look upon Reason as the highest attribute the Creator has given to man, given to *use*; and if reason shows certain important statements to be *wrong*, I think we are decidedly to blame if we reject reason and accept these statements blindly, *because* they are made in a book which, on account of its antiquity, is looked upon as sacred. Probably you have not arrived at this stage of thought, and cannot, therefore, agree with my mode of reasoning. It is all a matter of development, of evolution; and what is looked upon to-day as heresy, is accepted to-morrow as truth, and every one is astonished at the mental darkness of their fathers.

I will not attempt to show how reason clashes with many

Biblical statements—it is too great a subject—but I honestly say this, that one who studies the Bible with an open and unbiassed mind, cannot fail in deciding its human origin; if it were otherwise, there could not possibly be one error found. Undoubtedly many of these writers were inspired, but inspired by whom? People, in their ignorance and superstition, have decided long ago that these half-civilised people, roaming over a portion of this speck in the universe, were actually in daily communication with The Supreme! The Unknowable!! and that "He" commanded these semi-barbarians to slaughter and devastate all they came in contact with—as much the "children of God" as were the Israelites. Adultery, and all that is vile, was commanded by this God of theirs. No, my friend, I cannot think the Supreme Being has ever been in communication with the insignificant puny creatures of this still undeveloped planet; if so, it is more likely to be in the *present*, when we are a little nearer perfection, than were those savage, bloodthirsty, intolerant Jews. You ask, then, who did inspire them? Exalted spirits, in some cases; but in many instances, plainly they were spirits with Jewish sympathies and interests at heart.

Unless you recognise the law of evolution, I am afraid the testimony of spirits will not agree with your own opinions, which, after all, can only be theories; while they speak of what they know.

You think that a spirit consigned to a miserable state, consequent upon a bad life here, must be saved by *outside* means; that he cannot save himself. I decidedly disagree: first, because the testimony of those who have the experience of the after life denies it; second, because it is apparent in this world that each of us can rise towards an ideal—that continued effort means continual progress, and the higher the planes of thought and conduct we reach the higher are our ideals—they are always in advance. As this is natural to us here, it is natural to us after we have thrown off this clogging earth-bound form of matter, with its earthly tendencies; in fact, freed from these compromising conditions, progress is far *easier* in the world of spirit than here.

With regard to the so-called miracles of Jesus—many are performed at the present day. As to raising the dead—if the Bible says he did, I decline to believe it unless I can have better testimony; it is *not* testimony to me, seeing the origin of the collection of writings we call the Bible.

There are *many* points suggested by your thoughtful letter, but I must not prolong what I am afraid will already tire you in reading. I must again say, however, that you are *not* orthodox; if you were you *could not* say that the "Bible is only a partial revelation!" I agree with your statement, certainly, but it is heretical.

In conclusion, the Bible has been a stepping-stone to many in the path of mental and moral development, and, as such, must be valued for its services to mankind; but I claim that, Bible or no Bible, human progress would not be at a standstill; that the law of the universe is change, development, progress; and that aspiration, intelligence, and goodness are *natural* to the race, and, sooner or later, must be manifest.—Yours sincerely,
JAMES F. HEWES.

SATISFACTORY SEANCES.

DEAR SIR,—We have just concluded a most interesting series of meetings, held at my home for materialisation, Mr. C. E. Williams being the medium. The meetings were instituted by a lady and gentleman and daughter, who were very anxious to assure themselves that their sons who had passed into the world of spirits could, either by touch, or in any way demonstrate to their parents the reality of their continued existence. This has been realised again and again to their great satisfaction, as well as other relatives who have shown their well-known faces. Other friends who have also constituted the circle have received wondrous manifestations of their dear ones, showing the well-remembered faces; whilst the writer of these lines desires to add her testimony as to seeing the faces of those "gone before" well recognised. It needs only to add that "conditions" have been strictly observed as to harmony and sympathy of each sitter, so as to blend with that of the medium, that being a most needful condition for the glorious manifestation it has been our privilege to enjoy. With pleasure we add our names.—Mr. A. Stein, Mrs. A. Stein, Miss A. Stein, Major Geo. Stein, Mrs. Marie Campbell, Mr. J. M. Dale, Elizabeth Willis, Caroline Pawley.

4, Denholme Road, Fernhead Road, London, W.

THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

BY JAMES ROBERTSON.

SPIRITUALISM IN ENGLAND.

WHEN Spiritualism was first heard of in this country, of course we said "A new Yankee sensation." Few thought or believed it possible that here was a genuine truth, a new discovery or revelation. "It must be fraud or folly, for science has entirely given the death blow to what is called the supernatural. America might swallow this kind of thing, but England was too sober-minded to accept anything of this nature. We would not have ghosts at any price." The Church did not seem inclined to welcome what looked like evidence on its behalf; not a word in its favour was heard in any quarter. True, there had been notices of Davis's works; true, reports of séances were reprinted from the American journals only to be laughed at as beneath the notice of cultured people. Christianity was not received in harsher form by Rome than was Spiritualism by Christians. Not a word was said in favour of even looking at the subject, loud derision was the only way in which it was received.

The truth has had oftentimes a severe battle, often has it been crushed out for long periods only to appear again. No severe physical tortures were applied to those who first sought to proclaim the message of modern Spiritualism, but what was equally cruel was applied, viz., sneers and injustice of all kinds.

The Rochester knockings began in America in 1848. Some four years afterwards we had a visit from a Mrs. Haydon, a medium whom an English gentleman met in America, and who naturally thought his countrymen would welcome the evidence of spirit return as he had done, but Mrs. Haydon was met with a storm of ribaldry, persecution, and insult from press, pulpit, and college. The poor lady, conscious of her own integrity, sought to do all she could to enlighten her visitors, but the conditions of insult and cruelty were not what is needed by the spirit medium. Tennyson had not yet uttered his words:—

"They can but listen at the gate and hear the household jar within."

Mediumship, which in America had satisfied the most critical minds, had no chance in London. Scarcely any one came with a passive mind, contented to weigh what was presented. The direct antagonism which Mrs. Haydon met with prevented the loving valuable messages coming with which she had been familiar in the course of her mediumship. Here and there were found people who bore testimony to the honesty of the medium, the excellence of the tests they received, and who wrote to the press only to be met with more laughter.

The subject of mesmerism had before this taken up the attention of several eminent men. Dr. Elliotson and his friend Dr. Ashburner had founded the Mesmeric Hospital, and started a monthly journal, the *Zoist*, devoted to the subject. Elliotson, the great friend of Thackeray, and to whom "*Pendennis*" is dedicated, lost caste, and was denounced by the doctors with such thorough results that he lost his great practice worth many thousands a year and was well-nigh ruined. The *Zoist*, when Mrs. Haydon arrived, was most antagonistic to the idea of spirits, clairvoyance was admitted, and used to account for Swedenborg's life and Davis's books.

Elliotson was a Materialist, and had a most inveterate antipathy to the idea of spirits having an existence. His close friend, Dr. Ashburner, who had worked so long with him in the defence of mesmerism, had been at some of Mrs. Haydon's séances, thinking he might explain the phenomena, but he became a convert to the spiritual hypothesis. He boldly declared Mrs. Haydon was no impostor; that the spirit manifestations had accomplished miracles which would astonish the would-be-considered philosophers, who denied and sneered at patent facts. The *Zoist*, for 1853, has severe articles on the opposite side. The war raged, and Drs. Elliotson and Ashburner, from being close friends, became opponents. One gentleman, still alive, Sir Charles Isham, vindicated the poor medium.

One soul, whose fame was great, his aim lofty, and his life pure, the saintly Robert Owen, even as Andrew Jackson Davis had prophesied years before, received the consolation which spirit communion alone can afford. He visited Mrs. Haydon, and issued a manifesto, which said: "I have patiently, with first impressions against the truthfulness of these manifestations, investigated their history, have read the most authentic works for and against them, and though

I long continued to doubt, and thought the whole a delusion, I have been compelled to come to a very different conclusion." He then goes on to tell the story of how his father and mother visited him, how he tested their truth by various questions, &c. The old warrior, with a calm, deliberative spirit of inquiry, had found the light at last, and his autobiography, which was written some two years after, is full of grateful and bright references as to his joy. He says: "The sum of his whole life-long endeavour to bless and improve his fellow-men paled before that mighty illumination, which brought to him, but especially earthly toiling martyrs, the assurance of immortality and the certainty of re-union with all we have loved and lost on earth in another and better world."

The followers of Robert Owen were greatly shocked at his change of views, and naturally thought his mental powers were weakening. His granddaughter has told me when coming to this country *en route* for Naples, where Robert Dale Owen had been appointed American minister, they felt indeed that he had gone far wrong.

Robert Dale Owen was one of the leading men in America, filling high offices; full of eloquence, sagacity, and daring, he came to occupy a position which has been described as Privy Councillor to the Republic. Of great intellectual power, he had been for years the high priest of Materialism; he was quoted by all free-thought lecturers and his teachings defended. It is not to be wondered at, therefore, that he also felt deeply when the gifted father he had loved so well lent himself, as he thought, to the new superstition, but, strange to say, the same fate soon overtook himself, and his Materialism had to vanish before the logic of facts. He had been in Naples as American Minister, living in the vague unbelief that there are in this world any spiritual agencies cognisable by the senses. He had barely heard of the knockings in America, and wondered what supreme absurdity would follow next. While sitting with some friends the subject of automatic writing was brought up, and some things were written that night which staggered him. What might have seemed trifling to others excited in him more than astonishment. During several hours of silent reflection there came over him the indescribable emotion which is felt when one first awakens to the possibility that there may be experimental proof of another life. Ere he slept he had registered a vow not to rest till he had proved this possibility to be a certainty or a delusion; and how bravely he kept his vow is evidenced in his unanswerable volumes, in which is gathered together, with great personal research, because to him pointing to the most momentous questions which could interest humanity, the fullest evidence that there is a spirit world—there is a non-material form of existence. No more charming works, from a literary point of view, than "*Footfalls on the Boundary of Another World*" and the "*Debateable Land*" have been penned.

When Robert Dale Owen, after he had become a Spiritualist, was introduced to George Eliot she said, "I regard him as one of the few men capable of entering into an inquiry of this kind without an utter drowning of common-sense."

It looks like romance that this gifted pair, Robert and Robert Dale Owen, strong in intelligence, should have been converted to a belief in God and a future life through the sneered-at Spiritualism. Has the preaching of all the pulpits in all the centuries accomplished so much? And this is but one incident in the history of this great movement.

(To be continued.)

ETERNAL PROGRESSION.

I WAGE not any feud with Death
For changes wrought on form and face;
No lower life that earth's embrace
May breed with him, can fright my faith.

Eternal process moving on,
From state to state the spirit walks;
And these are but the shattered stalks,
Or ruined chrysalis of one.

Nor blame I Death, because he bare,
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit, elsewhere.—Tennyson.

WE CALL ESPECIAL attention to the questions on Mediumship printed in this issue, and request replies from our readers for publication in *The Two Worlds*. Let the answers be as brief as possible. Thoughtful, observant, and experienced Spiritualists should avail themselves of this opportunity of recording their thoughts on this all-important subject.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

IN THREE PARTS.

PART II.—THE ARTIST'S STORY.

It was a few days after our meeting with the pretty girl in the church, that on returning to our hotel, we found that some friends we had known in Paris were now in Genoa. They had called during our absence, and had left us invitations to spend the next evening with them. They expected a few friends, and there would be some music and dancing. Jack accepted at once, as he was fond of parties, and, after a slight hesitation, I agreed to go with him, in the hope, shall I confess, of meeting again my fair unknown. That we should meet again I felt almost certain, and my one idea was to look for her wherever I went. I felt terribly ashamed of my folly, but yet I could not keep my thoughts from her image.

The rooms were already crowded when we arrived at the Villa Fabrini, where our friends were staying. Some one was playing the violin when we reached the door of the salon, so we remained outside till the music ceased, watching the groups of guests, and I, for my part, seeking for a glimpse of the girl whose image so haunted me.

As my eyes glanced over a group by the window, I started and turned pale, for there, indeed, she was, talking to a small, dark Italian, who was fanning her gently with her fan and looking unutterable things out of his soft, dark eyes.

This sight made me most unreasonably angry, and I determined to get my hostess to introduce me at the earliest opportunity. What the music was I do not know, I scarcely heard it. I could only think of those two by the window.

She wore a dress of some soft bluish-grey stuff, with a few dark crimson roses which relieved its paleness, and became well the delicacy of her complexion.

Jack had not noticed her yet, and I did not feel anxious to point her out. He had just discovered some one he knew, and slipped away to speak to him after we had paid our respects to our hostess, while I asked Madame de Marteville (our friend) to present me to her fair guest, and in a few moments I was bowing to her and hearing, as in a dream, Madame saying, "Allow me, Miss Challoner, to present to you my friend, Monsieur Richard Harden, an artist of whom we expect great things, and who is anxious to make your acquaintance."

And then I saw Miss Challoner blush, and lift her soft grey-blue eyes to mine with an amused expression, as she returned my bow, saying—

"Mr. Harden and I have met before, I believe, though we had not the honour of an introduction, and I think I have seen his pictures. Are you not the Mr. Harden who painted that lovely picture of the 'Last Adieux' in the Academy this year?"

I replied that I was, and that it gave me much pleasure to know that she had noticed it, and then we drifted into general conversation, and her Italian admirer, feeling himself rather out of his element as he did not speak English, had no choice but to retire, leaving me to take possession of his place.

That evening was like a bright dream to me. What we said I hardly know, but I found myself talking as I never had done to any one before. She had travelled much and mixed with clever people, and possessed those receptive faculties that enabled her to remember and understand what she had heard and seen. She was frank without being fast or forward, and clever without that constant striving after saying "smart" things, with which so many clever women (and men) spoil the wit of what they do say by making us feel that it is forced.

She set me at my ease at once by the perfect "naturalness" of her manner. I am not a ladies' man and, as a rule, am rather inclined to avoid women. Never having had any sisters of my own I don't profess to understand them, and am often at a loss what to talk about, yet strange to say with this young girl—a complete stranger—I felt no trouble in finding subjects of conversation. I had almost said she seemed to read my thoughts, for she often answered them before I spoke.

Our *tête-à-tête* was interrupted by the announcement of supper, so I offered my arm to my fair companion and took her into the supper-room, and on our way down we met Jack Masters with a stout matron on his arm, whom he had been deputed to look after. He started when he saw us, and

Miss Challoner remarked, with a little laugh: "That surely is the gentleman who was with you in the church the other day, the gentleman who was trying to sketch me. I hope it was not for something comic. He too is an artist, I suppose?" I replied he was, and as I looked after him, a jealous pang shot through me as I thought that he too would come to know her, he too might grow to love her. Alas! if so, what chance had I beside him? He was so handsome, so much admired by all the ladies, and he was always falling in love with some one, and as often falling out of love again, but then with Miss Challoner it was surely impossible that if he once loved her he could change. She was so wonderful in my eyes, that like all who are in love, I believed that every one must love her also, and it was with dread that I thought of Jack meeting her. All my new found happiness vanished. There was dancing after supper, and though we danced together three times and Miss Challoner was as charming as before, Jack had found her out and got her to dance with him, and as I watched her whirling round in the waltz with him I felt as if she must already be lost to me, and my evening, from being a blissful dream, became a nightmare, and I took the first opportunity to slip away home.

Next morning at breakfast, or rather the *déjeuner à la fourchette*, for we did not come down till eleven o'clock, Jack was full of the charms of that pretty Miss Challoner, and caused me agonies of indignation and jealousy by announcing that she was "such a devilish pretty girl and such good company that he felt inclined to go in for her in earnest."

This elegant fashion of expressing his admiration for my divinity was more than I could bear, so I said rather shortly, "Haden't you better wait till you see if she is inclined to go in for you? She may not admire you quite so much as you imagine."

"Not admire me?" said he placidly. "Oh, that will be all right. A girl does not show how much she likes a fellow till he makes up to her a bit, and almost any girl will think twice before she says 'No' to a good-looking fellow who does her the honour of asking her to marry him, unless indeed she happens to be an heiress, and then they often give themselves airs, no doubt, but Miss Challoner has not got much if she has anything. She has a brother in India, I was told, for I was asking about her last night, so no doubt she may think an offer from a man who has good connections and good prospects worth thinking about. Besides," he added, with an air of confidence, "I mean to make her madly in love with me, and I have not usually been unsuccessful when I applied my mind to the subject. By Jove! she is really most uncommonly fascinating, and in quite a fresh style. What charming pictures I could paint of her."

"Well!" I retorted to this speech, "If confidence in yourself is any proof of merit you should succeed, but I much question if you will find Miss Challoner quite so easy to win as you imagine."

Jack stopped eating to regard me with a curious air for a moment, and then said, "What's the matter, old boy? You are quite grumpy this morning, seem only to want to sit upon me and damp my young enthusiasm instead of encouraging me as you should. By the way, you disappeared quite early last night, and now you look as dismal as an undertaker. Did the supper disagree with you, or what?"

I muttered something about cold suppers and parties being things I did not like and then tried to turn the conversation, not a difficult thing to do, since Jack seldom thought very long on one subject, and presently we went out to continue our explorations of the town. Not for worlds would I have Jack guess the real reason I felt so disagreeable, and as Miss Challoner's name was not mentioned again during our walk we came home quite harmonious.

(To be continued.)

LOVE AND LIFE, LUST AND HATRED.

As the poet Milton stated:
Lust by hatred hard abideth;
For in whirlpools of passion
Driving madly ever downwards,
Into bottomless abysses,
Hapless mortals, ever quenching
All the life they are sustained by,
With the love that life conferreth,
With the love that all things live by:
For without it naught existeth;
Even lust itself departeth,
Eaten out by gnawing hatred,
Eaten out till death ensueth,
Ending all when love had vanished.

—William Sharpe, M.D.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 5/3; one year for 6/6. Subscriptions may be commenced at any time.

FRIDAY, JANUARY 13, 1893.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 134, CORPORATION STREET, MANCHESTER.

WANTED A PROPAGANDA FUND!

WANTED A £100.

THE following earnest appeal, by Mr. Swindlehurst, for funds for propagandist work for the National Federation, has not come a moment too soon. We have arrived at a critical period in the development of our movement, when we need to stand shoulder to shoulder and sustain each other. There are times of serious trouble not far ahead. The result of the outspoken public avowal by Mr. Stead of his mediumship, and the discussion which will ensue, will arouse hostility on all sides. We must not only defend our position, but utilise the present agitation to spread a knowledge of our facts. The Federation propaganda work is crippled for lack of the sinews of war. Hitherto useful efforts have been made, but the burden has fallen upon a few, and it is quite time that others should be invited to co-operate and more extended operations be carried out.

The Federation Executive is a responsible and trustworthy body, elected by the representatives of the societies and the associated members, and thus every confidence can be felt that contributions will be utilised for the purposes of promoting Spiritual truth. Donations, large and small, are urgently needed, and we feel sure there are warm-hearted and wealthy Spiritualists who both can and will furnish assistance for this deserving object.

A new National Hymn-book has been proposed, and is an absolute necessity, for the good of the movement. The Federation is prepared to do the work, but where are the funds to come from? At least £200 or £300 is needed for the purposes of a National Publishing Fund to issue this hymn-book, and print tracts and pamphlets of an initial and instructive character suitable for enquirers.

Advantages ought to be taken of the articles, letters, and testimonies now appearing in *The Morning*, and a very serviceable tract could be compiled from them; but money is needed, and we earnestly add our words to those of Mr. Swindlehurst, and plead for help for the Federation, both for propaganda work and in the publishing department.

Friends of Spiritualism, one and all, may the angels inspire you to sustain this glorious cause, and co-operate with them in unselfish service to help enlighten mankind, and lead to the spread of the Spiritual Religion of Love and Right.

DEAR SIR,—Kindly allow me a corner to make a New Year's appeal for the funds of our National Federation. I do so on my own responsibility. You say truly that the Federation "has done a good deal of useful work." Now, to do useful work for Spiritualism, needs an expenditure of labour and money. Can we not raise a Propaganda Fund? Say a hundred pounds for a start! Such a fund is most urgently needed. On every hand the cry to the Propaganda Committee is, "Come over and help us." Help cannot be given without means. With the few pounds at its disposal the National Federation has done a glorious work. Brother Spiritualists, we appeal to you for financial help. Why not have a "Federation Sunday" amongst our societies? And why not have a "Federation week" amongst the Spiritualists? Let each society give one evening's collection towards the propaganda work. Mr. Tomlinson, the honorary treasurer, of 130, Chapel Street, Salford, will be glad to have showered upon him an abundance of postal orders, etc., from the noble souls in our movement for our "Federation week." Who will begin it? "Now is the accepted time" to pile up the £100.

In pleading for a propaganda fund, we plead only for a fund for missionary work. Hitherto the speakers at these meetings have loyally given of their time, their money, and, in some cases, of their health. *Not a farthing has been paid in fees.* The Labour Church is pleading for £350 for missionary work during the current year. Surely, we Spiritualists, members of Humanity Church, can raise £100 for the like work during the current year. What say you, readers? What say our societies? Should the strong help the weak? Shall we have a "Federation week"? Can we raise a £100 for good honest missionary work?—Yours truly, J. SWINDLEHURST.

MR. STEAD A MEDIUM.

THE DAWNING MORNING.

"In the year 1900 Spiritualism will be the religion of the civilised world," said Dr. J. M. Peebles, twenty years ago.

THE discussion of what is called "The New Spiritualism" is being continued in *The Morning* (the name of *The Morning Post* was printed in error last week), and one way and another Spiritualism is very much to the fore just now. Rev. Dr. John Pulsford, being interviewed, gave it as his opinion that people "ought to be in a condition not only to receive the divine afflatus, but the ministry of angels." "If a congregation is led by a really inspired man, there is then a communion between God and man."

What I would convey is that ordinary persons are not in a condition to come into communication with an elevated species of spirit, and if they will force the door open they will only be brought into contact with a low order of spirits. If, on the other hand, you could imagine a number of persons who were "unselfed" and really breathing in the Divine spirit, you would have a very different order of angels communicating with them. Relatives of mine in America lately said as to what happened in séances at which they were present, that although a low order of spirits did often descend upon them and make communications of a less important description, yet that for all the world, they would not have missed being present, as some of the communications were unmistakably from departed spirits with whom they had been acquainted.

Mr. Stead thus avows that he was the medium through whose hand the messages were written which have been incorporated into his Christmas story:—

It was my hand that wrote them, and I am willing to assure you in the most solemn and serious manner that I had no idea in the world what my hand was going to write when it began.

Having been assured by a medium that a spirit lady desired to write through his hand, he tried twice; obtaining no results he refused to try again, but was eventually prevailed upon to devote nine minutes to the experiment of sitting a third time. He did so, and—

To my immense surprise my hand slowly, and with great difficulty, wrote out an almost illegible message, to which was appended the name of the person who had alleged she wished to communicate with me.

He affirms he had no conscious part in the results.

I was extremely surprised, because on previous occasions my hand had shown no inclination whatever to move. But on this occasion it did move, and wrote very illegibly and very slowly a distinct message. Having once broken the ice I went on and found, as I suppose every one else has found who has been willing to experiment, that the writing varies indefinitely, sometimes being very clear, and sometimes almost indecipherable.

He has obtained writings in all manner of places, but not always when he desired it, nor always from the same intelligence. He does not believe what is written until it is proved to be correct. The facts related in his story, *From the Old World to the New*, are thus explained by Mr. Stead:

I was staying at a country house in the West of England when a lady asked me one day, much to my surprise, if I knew of any clairvoyant or medium. I said, "Yes, but why?" She said that about six months before she had lost her dearest friend, a lady of great intelligence, whom I had met twice a year or two before. The lady who addressed me said further that while her friend was alive they had long ago promised each other that whoever died first would appear to the other if she could. "Now," she said, "my friend has appeared to me twice since she died, once very shortly after her decease, and the second time only the other night, in this very house." "What?" I said, "are there ghosts about here?" She continued, "I was awakened in the middle of the night—suddenly awakened by the consciousness of her presence at my bedside. I saw her as distinctly as I see you, but I could not hear if she spoke. Then she faded away, and I only saw a light where she had been standing. I cannot bear to think that she has come back to see me, and that I cannot hear her voice. I thought that if you knew a trustworthy clairvoyant she might be able to tell me what my friend wants to say." I said, "Very well, when you come back to London, I will introduce you to Mrs. Davies. But my hand has begun to write a little. I knew your friend, and if she is about I will see if she will write with my hand." Next morning before breakfast, in my bedroom, I took a pencil in my hand, put it upon a sheet of paper, and said, "Now Miss," naming the person, "if you have anything to communicate to Miss—you can use my hand to say what you want." Then, without a moment's hesitation, my hand very slowly wrote her name and traced three lines of a message. I said then, "This is all very well, but how do I know that this is not merely the unconscious action of my own brain working in some mysterious way? How do I know that you are what you profess to be? Can you give me a test of your identity?" My hand wrote "Yes." Then I received the test about Minerva, which was given almost as exactly as it is stated in the chapter "From the Other Side" in the Christmas Number of the *Review of Reviews*. In fact, from this point the whole of the rest of the narrative is an exact transcript of what actually happened, the only difference being that it was my hand, not that of "Rose," that wrote.

Mr. Stead is preparing a statement of all the facts for the Psychical Research Society and declares—

That there is no escaping from the conclusion that the disembodied spirit of my friend does write with my hand.

Then you are a Spiritualist, Mr. Stead!—Only in the sense in which every person who accepts the Bible is a Spiritualist. I am simply an investigator; I am perfectly open to conviction, but I am also ready to recognize facts, and I hope I am at least free from that superstition of unbelief which is really much more dense and crass than the old kind of superstition against which it makes war. If you can give me any working hypothesis for the facts which have occurred in my own experience, to my own knowledge, without the intervention of any third party, without any "hugger-mugger" working, and without anything which could serve as a cover for fraud or deception, I am perfectly willing to give up the only theory which seems to me to account for the facts. [And so say we.—Ed. T. W.] I have on two occasions sat with different clairvoyants, neither of whom knew anything about my friend, and asked her to write by my hand. They each described her with minute detail. I wrote out their statements and sent them to those who knew her better than I did, and I found that they were surprisingly accurate. On one or two points I thought they had made mistakes, but on referring to those who knew her better than I did, I discovered that I was wrong and they were right.

He contends that the facts are inexplicable except on one doctrine—

Viz., that our bodies are not any essential part of ourselves, but that the spirit is the real man, who is clothed with flesh for a certain period, during which it lives and moves upon the surface of the earth; but it no more ceases to exist when the body is laid upon one side, than you cease to live when you put off your overcoat.

BEFORE MANY MONTHS ARE OVER I think it will be admitted by every candid mind that the persistence of the individual after death, and the possibility of communicating with that individual, has been as well established on a scientific basis as any other fact in nature. That, you may think is a bold assertion. It is not an assertion. It is a prophecy, based upon facts which are within my own knowledge, and of which I speak with as much confidence as I do of anything which has ever come within my own personal observation.

Mr. Frederic Harrison, the Positivist, has been interviewed, and the result shows how ignorant, bigoted, rude, and supercilious a man can be. Mr. Maskelyne shows that he is as conceited and as ignorant of the real facts as ever. Stuart Cumberland boasts as usual, but Mrs. Davies gives the lie direct to one of his empty assertions.

Mrs. Davies, the clairvoyant, we knew some seventeen or eighteen years ago, and we are glad to find that she has lost none of her old powers. She declares that Spiritualism is making enormous strides, and adds:—

After twenty-five years' experience I am happy to say I am still ruled in neither mind nor body, and publicly say, "Good old devil, go on and prosper; and if you can make others as happy as you make me, you will have done more than the God of some of your traducers has done."

Rev. Haweis thinks the word "supernatural" can be abolished.

Repeated experience has at last placed one conclusion beyond dispute, viz., that it is unsafe to denounce what it may be difficult to examine, but still more risky not to examine what we propose to denounce. The importance of ghosts, if they exist, and if they are what they profess to be, is quite incalculable.* He thinks it possible that by ascertaining the conditions under which communications may be had and intelligently testing the means, an increase of human faculty may be acquired, and a new source of knowledge and power—perhaps a new world of spiritual attainment—opened up which may raise our descendants in the near future as much above us in the scale of life as we are above the cave men of the past or the bushmen of the present.

Mr. Haweis relates some interesting experiences anent "doubles" and apparitions, and also some striking facts which go to prove spirit photography.

My friend, General Taylor, supplied me with an interesting photograph taken of a brother officer of his, who visited *incog* a photographer, when the form of his brother, eight years dead, came out on the plate. He had but one photo of his brother, locked away in his trunk at home. I have had the opportunity of comparing the photo from the life with that of the dead, and the likeness is clearly recognisable, though the expression of the ghost's face is painful. . . . I want to plead (Mr. Haweis observes in conclusion), without dogmatism or bigotry, for sustained and careful inquiry, until we have secured the facts upon which we can alone be entitled to reason. I should like to ask seriously whether even now we have or have not secured those facts. The time for this question has plainly come. The whole press is in a fever about it. Society is riddled through and through with occultism. Orthodox science itself is beginning to tremble and vacillate in the old arm-chairs of its old-fashioned dogmatism, and seems forced to admit reluctantly that those hundreds of men, distinguished in philosophy, chemistry, psychology, medicine, literature, and art—even comprising those who have given in their adhesion to quantities of abnormal phenomena—cannot be all fools and liars. But worse for unbelievers remains behind. It seems now that, without resorting to some hypothesis of unexplored forces, directed by unknown laws, and producing incalculable phenomena, scientific discovery itself is likely to be hampered; all which things are to me hopeful signs of the times, and, I should think, must greatly embolden those who believe, as I do, in the infinite and as yet unexplored resources of nature and human nature, to speak out that which they do know, and testify to the things which their

eyes have seen. . . . Nothing contained in either the facts or the speculations here put forward is in conflict with the real teaching of Jesus Christ. And let me further add, for the comfort of the weak-kneed and sincerely alarmed, that *nothing* which the Almighty has permitted to be true in the world of physical phenomena can possibly be *unlawful* to know, or be *opposed* to religion, or at variance with any other kind of truth, physical or spiritual, sacred or profane.

We have given so many interesting extracts that we must reserve comments until a future occasion.

Mr. W. H. Edwards has an able letter dealing with Messrs. Maskelyne and Cumberland. He says:—

As a rule Spiritualists before becoming convinced are as sceptical as Mr. Cumberland could wish, but the facts are too many for them, and they simply act as intelligent men and women in accepting the theory in the absence of anything better. Spiritualism has undoubtedly existed in all ages and countries. *The great difficulty really lies with the clergy, since the teaching of the spirits is vastly different from that of the Church.* Mr. Maskelyne is under a great delusion if he thinks Spiritualism is dying out. The difference is people do not go about proclaiming their views, because to do so is to run the risk of being socially ostracised. It is really not worth while to incur all the odium the admission of being a Spiritualist brings in its train. What with the devoutly religious on the one hand, and the hard-headed materialist on the other, the Spiritualist has a fine time of it, and is cordially detested by both.

True, Mr. Edwards, but those who laugh *last* laugh longest, and we shall shortly be able to laugh as the parsons vainly try to fit these facts into their ungainly creeds. Spiritual facts are the wedge which will split dogmatic theology into fragments, and make room for natural Spiritual religion which is to usher in the brotherhood of man and the federation of the world.

TO MY THINKING, this New Theology is without a future. I believe it to have in it no seed of life. And for one simple, but all-sufficient, reason. It is not thorough. It is a compromise between tradition and reason, between superstition and truth. It is bold, but not all-daring. And in the very lines of safety which it draws about itself is the sure promise of its destruction.—R. A. ARMSTRONG, in *Light on the Way*.

AN INTERESTING LETTER.—Mr. W. H. GRANT, of Foleshill, near Coventry, writes from Paterson, N.J. (U.S.A.): "I came here on business, September 3rd, and had a most unfortunate voyage. Cholera was in the air. I booked via Montreal, Canada, instead of New York, but found to my sorrow, that instead of avoiding it I had just walked into trouble. Infantile cholera broke out among the steerage passengers before we were well out to sea. We buried six over the vessel's side before we reached Quebec and sailed into the quarantine ground, with another one dying, and a bad case of typhoid fever abroad. We all had to disembark and spend ten days upon a large island in the Government cholera sheds. Spiritualism stood me in good stead all through. The knowledge of its glorious truths enabled me to accept everything calmly and without fear, and by its aid I was enabled to comfort many of the despairing ones. I spent many long and happy hours expounding the philosophy and teachings of Spiritualism, and had many earnest listeners, including a parson, a doctor, and a professor of mathematics, all of whom will remember me for my "strange ideas," as they termed my teachings. Nevertheless I enjoyed their friendship and feel sure the seed fell upon good ground. Before I finish I must tell you of a strange proof of a spirit prophecy. Some time ago in Glasgow, at a private sitting, David Anderson, under control, said I should have to take a journey to the States. He also indicated a time which I thought highly improbable. Unexpectedly and without any notice, urgent business compelled the trip, thus fulfilling as nearly as possible the control's remarks. One more instance. For some months before leaving England, I had clairvoyantly seen, in circles where I sat, a picture of a large ship (I was on it) passing round the bend of a very narrow river, so narrow that it appeared one could jump on to the banks. I had forgotten all about it until within about nine miles of Montreal, when all at once the river narrowed, and just round a bend I saw the very spot I had seen so many times at the circle. The river was *so narrow only one vessel could pass at one time*. Scenery on the banks was also the same; in short, nothing was wanting to complete the picture. It was another proof that there are powers which higher be. I regret there is no organised society of Spiritualists here. There was one when I was here four years ago, but they split upon the rock of paid mediums *versus* free, nevertheless I am looking them up, and when next I write I may be able to report a society." Kindly mail *The Two Worlds* to me for six months.

* Dr. Parker and Rev. Haweis can decide which of the positions are correct, for Dr. Parker thinks spirit manifestations are unimportant.

EVIDENCE ESSENTIAL TO CONVICTION: A FEW QUESTIONS TO CHRISTIAN BELIEVERS.

By JAS. RIDING.

How is it that you who profess to believe that spirits exist apart from the body assert that there is no evidence of spirit existence (except in a book), and that they who believe that there is present-day evidence of spirit existence are infidels, blockheads, or frauds? Say what must they be who believe that there is no evidence for their belief? Assertions in a book give no evidence, except that it is a book of assertion. If spirits exist, why should not they prove the fact to us? The book of assertion declares that they can (if only by its records that they have done so), and we say they do and are doing so daily. You cry "mere assertion!" and thereby detract from the worth of your book. But we explain how and under what conditions spirits can manifest, spirits can be seen, and even conversed with. Why will you not test it? Is it not because of "blind bigotry?" Or, if you have tested and found that communion can be held, will you not confess it, because the departed declare that there is no heaven for any one because of faith in a creed or a book? Do you reject the facts because the spirits declare that all mankind must reap the full fruits of their sowing: that we must make heaven or have no heaven: that there is no hell but that which we create: that we shall be punished for what we do wrong? Do you exclaim, "They are evil spirits who say so!" But can you prove your assertion? How can they be evil when they teach what is good? And we identify them as our loved and sincere friends. We know them too well to be mistaken. We know they are honest.

"What?" you say. "It is all illusion."

There you are wrong. Were Jesus, Peter, Paul, John, and other apostles illusionised, then?

But, what is the value of your faith that rests on assertion without any evidence? How can you know and prove that Bible statements are true? Why, are not you inconsistent? Why don't you discard *all* spirit manifestations, ancient as well as modern, and honestly profess Agnosticism? It must be absurd to rely on assertion, and ignore the facts which alone can confirm, as true, the opinions which you entertain concerning spirit existence. It is worse than absurd to assert without proof, or say that you know when you know that you do not. While you contend that there is no evidence of spirit-existence you must produce doubters, too many of whom dishonestly profess belief in "a doctrine without evidence." By antagonising Spiritualism you must be supporting Materialism. Facts are essential to honest conviction. We cannot be certain without evidence. We have a right to reject all assertions unconfirmed by facts. When a *believer* in immortality declares there is not the least *evidence* to support what he says, will those with sane minds credit his assertions? Impostors and tyrants assert without proving, and imbeciles credit without question; but minds of some stamina demand evidence.

We must soon go to the spiritual world, or else cease to be. 'Tis knowledge we want, and Spiritualism supplies that need. It teaches us our duty and how to discharge it, that we may enjoy the blest satisfaction resulting therefrom—the joy of advancing to spheres more bright and glorious than those from which we are passing. Our loved ones are glad that we know they still live—that they are progressing—that we are progressing—that not one is cast into an orthodox hell. We have peace: they have peace in this precious knowledge. And the sooner the world is at peace in the same way the better for mortals, the better for all.

THE NEW YEAR OPENS WELL. "Sentinels" timely plea for unity, activity and harmony will, we trust, bear fruit. Bickering and fault-finding never do good. Appreciation of their efforts will always cheer the workers. We aim to work "with all and for all." There is again a striking harmony running through the articles in "our paper." Mr. Robertson finely illustrates the distinctive power of Spiritualism, viz., its efficacy in combating Materialism. It succeeds where the churches fail, and *that* is the good of it, Dr. Parker. The questions of mediumship, Brontë's critical and suggestive remarks, and Mr. Swindlehurst's appeal, present aspects of great moment. We ought to take full advantage of the revival of public interest in Spiritualism. Week evening meetings for study are far too infrequent and ought to be encouraged.

HE SAW HIS DEAD BODY.

DR. WILTSE, of the *St. Louis Medical Journal*, had a remarkable experience, as follows: "He appeared to come to the moment of death in the last stage of typhus fever, but was still in complete possession of his faculties, and discussed with his family the arguments in favour of immortality. His voice failed, his strength weakend, and, as a last effort, he stiffened his legs, and lay for four hours as dead, the church bell being rung for his death. A needle was thrust into various portions of his body from the feet to the hips without having any effect. He was pulseless for a long time, and for nearly half an hour he appeared as absolutely dead. Dr. Wiltse, describing his own experience, says that he woke up out of unconsciousness into a state of conscious existence, and discovered that the soul was in the body, but not of it. He says: With all the interest of a physician, I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. I learned that the epidermis was the outside boundary of the ultimate tissues, so to speak, of the soul. I realized my condition, and reasoned calmly thus: 'I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body.' I watched the interesting process of the separation of soul and body." Dr. Wiltse says that when he came to consciousness he was lying in bed. He soon recovered and related to those about him his wonderful experience. The doctor attending him said that the breath was extinct, so far as could be observed, and every symptom of death was present. "I supposed at one time," says the physician, "that he was actually dead, as fully as I ever supposed any one to be dead."—*Religio-Philosophical Journal*.

CAN IT BE TRUE?

CAN it be true that the deil is dead,
The deil that frichted the bairns
In times langsyne, wi' the clankin' chime
O' his chain along the airns;
The airns that picket the auld kirkyard,
Where sleeps the sinner and saint,
Till Gabriel's horn, on the judgment morn,
Awakens their life's complaint?
CAN it be true that the fiery hell
That burnt wi' micht and main,
In constant lowe and sulphurous blue,
Has spent its flickering flame,
And settled down to ashes black,
In simmering conscious hiss
O' ruined life, in a world o' strife,
That creates the foul abyss?
CAN it be true that the ancient book
That teaches a God o' wrath,
And a saviour slain for sins no his ain,
Speaks no the literal truth,
But fables a faith wi' terror o' death
By primitive, ignorant man,
Wha mistook for flaws the evolving laws
O' God's progressive plan?
CAN it be true that the angel wings
And crown o' burnished gold
We used to hear would be ours to wear
In the shepherd's chosen fold,
Are symbols o' grace to the hale world's race
That strives God's love to win,
Salvation free for you and me,
And the nameless bairn o' sin?
CAN it be true that the human soul,
The innermost spark o' life,
Wi' its hopes and fears, its sorrows and cares,
And warrings wi' physical strife,
Is a glint frae the limitless source o' light,
O' infinite power and love,
The living fire o' our heart's desire,
For a better world above?
CAN it be true that the spirit set free
By death frae its earthly load,
Is then born again to its sacred ain,
And judged by a merciful God;
And broken threads in the skein o' life
Are pieced for guid and aye,
By loving hands o' angel friends,
In the realms o' endless day?
CAN it be true that the "gates ajar"
Are wider than ever before,
And friends we knew weel to be honest and leal,
And now passed through death's open door,
Return in the spirit to cheer and advise
The anxious souls eager to learn
O' the comforter sure that was promised of yore
To grief stricken parent and bairn.

—J. H. Macdougall.

VOICES FROM THE PEOPLE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

A DRAFT OF A TRUST DEED WANTED.

DEAR SIR,—I am requested by the committee of our society to write to you for information about the following: We have a few pounds in a building fund in connection with our society, but some of our members will not do anything until there is a deed of trust drawn up. Can you inform us how best to have a deed drawn up—whether we can do it ourselves or shall we have to engage a lawyer? A. W.

[In reference to the above, we think the desire of the members for a trust deed is a right and proper one. Perhaps some of our readers can advise you. The framing of the deed should certainly be performed by a lawyer. We think you ought to provide that five trustees are appointed: that they hold the property on behalf of the cause of Spiritualism: that in the case of death, removal, or incapacity of any of their members, the trustees must call a general meeting of the society within three months for the purpose of electing a successor.]

ANOTHER MINISTER MOVING.

DEAR SIR,—Being a constant reader of your valuable paper, the paragraph re "Dr. Parker, Mr. Stead, and Spiritualism" was rather a surprise to me, and I daresay to many others; but a greater one is, that another minister—the Rev. Howell Jones, of Wood Green, London, N.—is following exactly in Dr. Parker's footsteps with regard to Spiritualism. He is a Wesleyan, who also considers himself a fit receptacle for God's direct communications, which I consider a piece of impertinence. This follow-my-leader business seems to be all the "go." It appears strange to hear people acknowledge the grand truths in this half-hearted sort of manner. I only wish there was a society of Spiritualists in Wood Green. I am obliged to go to one or other of the churches or chapels because there are no meetings near here. A. S.

AN APPEAL.

SIR,—Will you please allow us, through the columns of *The Two Worlds*, to make an appeal to the Spiritualists of this country on behalf of our society in Barrow-in-Furness? For many years we have been paying a large rent for the rooms we occupy, and we have come to the conclusion that we will build a hall of our own, large enough to meet the demands for our Lyceum, Band of Hope, and Adult Society; and for the last five or six months our lady friends have been busy making preparation for a Bazaar and Sale of Work, which we intend holding about the first week in March, for the purpose of raising money to assist us in carrying out our object. Friends throughout the country know that Barrow is very isolated, and has to depend entirely upon its own efforts, we therefore feel that it is not out of place to ask the Spiritualist friends if they will kindly help us in this great enterprise. The smallest donation will be gratefully received, and any article will be gladly accepted for our bazaar, and will be duly acknowledged through the Spiritual press.—Please note the address, Mrs. Hewitson, 2, Crellin Street, Barrow-in-Furness.

A CHEERY LETTER.

DEAR BRO. WALLIS,—Having just closed perusal of the current issue of *The Two Worlds* I feel inclined to shout "Bravo!" "Encore!" but lest I should disturb sleeping neighbours content myself by thus expressing gratification with your efforts to produce a bright, sparkling, and incisive paper. You seem to get thoroughly at home with reviewing opponents and others, by your clear cut criticisms, the faculty seeming to me to advance to meet the increasing need of the times for such championship. My soul seems filled as I read the splendid march of our dear Bro. Robertson's experiences. This is a work worthy of one of our most experienced, studious, and earnest workers. May his useful life be long spared to us, and his fine memory, erudition, and keen judgment enable him to pile on the thinking world such labours of love, fraught as they are with convincing rhetoric and history. Thanks, many thanks to worthy Bro. Robertson. I am glad to learn of your improved health and also of Bro. Swindlehurst's convalescence. With best wishes for your prosperity in the work to which you so well apply your energies,—I am, in the cause of God and man, fraternally yours,

JOHN C. MACDONALD.

10, Shakespeare Crescent, Patricroft.

[We contemplate issuing the valuable papers by Mr. Robertson, in book form when they are finished.]

FLORENCE MARRYAT'S REPLY TO DR. PARKER.

In reply to the representative of *The Morning*, Florence Marryat expressed her views clearly and forcibly. We gladly reproduce the following extracts:—

"Never has Spiritualism been so largely disseminated and so firmly believed in and practised as at the present moment, and that not among the illiterate and lower classes, but among the aristocracy of England. Let me assure Mr. Mackelyle that it is not *dying*—that it is not even sick from the blows that he and Mr. Cumberland try to give it, but that there are more Spiritualists in London to-day than there ever were before, and their number is daily increasing."

"Dr. Parker asks what good has Spiritualism ever done, and what good is it to receive a message from a dead uncle or aunt? . . . It has done what the Church has failed in many instances to do. . . . It has convinced men that there is an after life. Can you say that the teaching of the Church and the reading of the Bible have been able to prevent an enormous amount of Atheism and infidelity in the present day? . . . Half the people who profess a belief in the authenticity of the Bible do not know, and have never cared to study, what its simplest texts mean. Does the Bible keep the majority of men in the right path? Has the Church the power to keep them? Have her preachers the power to convince them that there is a future life or make them realise it? There are no renegades in Spiritualism. A Spiritualist who has once been convinced that he has seen the dead, never lets go of his belief in another life. We are called fatuous and fanatical, simply because

our belief is so firm. I know of numbers of men who believe in Spiritualism, who never believed in the Church nor the Bible until the spirits taught them to do so. . . . Spiritualism is a revival that is but in its infancy. . . . It has been permitted in this age of scoffing and unbelief and scepticism in order to *force* men to think and inquire for themselves whether there is another life or not. . . . I admire the courage of Mr. Stead, and I believe it will result, as every honest endeavour does, in great good to himself. It is of very little consequence what one or two individuals think of the matter. It has come for the mass. It is what the mass wants—direct revelation of the existence of those whom they thought they had lost. God is love, and man cannot live without love, and to convince him that his love has not been wasted, but that those who evolved it are living and waiting for him on the other side is to urge him on to find the best means by which he shall join them there."

BINDING VOL. V. of *The Two Worlds*.—As on former occasions, we are prepared to undertake to bind the papers for our readers at 2/- per volume, provided a sufficient number are sent in. We have already received several volumes, and shall be glad to be favoured with many more, so that we can, by making up a large parcel, avail ourselves of the cheap rate. They are well bound in cloth, gold lettered on the back, sprinkled edges, and, when bound, constitute a splendid epitome of the year's work, and make a cheap book. Please send your papers at once.

TO CORRESPONDENTS.—A. Knibb, Alice C. Royston, Thos. Powers, W. Woods: Will use as soon as possible.—A. White (Birmingham): It would be unwise to publish. It should be sent to some local friend to investigate and prove the truth or falsity of the statements. We are supplied with enough poems for a month or two.—Correspondents who desire to have their MSS. returned, should enclose a postage stamp.—Wm. Noble: Your letter was destroyed after the answer was written; we did not see any stamp for return.

NOW, IT SHOULD BE PERFECTLY understood that Spiritualism is a branch of study dealing with the Unseen, and is neither identical with Re-incarnation, vegetarianism, anti-vivisectionism, anti-vaccinationism, the assertion of "woman's rights," nor the eating of "wholemeal" bread. A man may believe in the action of independent and unseen intelligences, and study the modes of action of these intelligences, and yet have views about other matters more or less in accord with the rest of the world. There should be no reason given for the enemy to blaspheme, and come to regard, as is very often the case, the word "Spiritualist" as synonymous with the word "crank."—*Light*.

[Quite true, but at the same time in so far as the various reforms referred to aim to improve man's physical and moral conditions and benefit posterity, they must necessarily have an influence upon the after-life of man, and thus come within the scope of influence which Spiritualism must exert for human good—at least, we think so.]

TO HEAVEN BY ROPE.—The Althorp murderer has taken, in his last days, to prayer. He still denies his crime, and, like the exemplary Peace, forgives all his enemies. Mr. Peace, it will be remembered, while awaiting the advent of the hangman, beguiled the hours by composing prayers, and writing most edifying epistles to all and sundry. In one of his last letters he urged his brother "not to lose his temper," and expressed the hope that his friends and acquaintances might "meet him in Heaven." Macrae is evidently built on the same moral line. Every day between now and doom a marked improvement will be noticed in his speech and behaviour, and when the fatal noose is thrown round his neck he will leave this wicked world with as much assurance as Peace that he is about to enter Paradise. It would seem, indeed, from the bearing of condemned murderers, that the most certain method of reaching Heaven is to cut a few throats, get sentenced to the gallows, and spend the time between conviction and hanging in pious meditation and prayer.—*Morning Leader*.

PHILANTHROPIST FUND FOR MEDIUMS, &c.—At the earnest instigation of some sincere Spiritualists, the Federation have agreed to open their Hall, 359, Edgware Road, W., for the purpose of considering thoroughly the necessity and practicability of organising a fund to help mediums and aged Spiritualists when in distress. It is desired by the undermentioned that the matter should be fully investigated, and to that end will be glad to receive the *written* views of Spiritualists and workers, so that they can be classified ready for laying before the meeting. They would like the communications from those willing to make suggestions for or against the project to be sent in as soon as possible. It has to be also decided whether this fund should be organised in connection or apart from the London Spiritualist Federation. All interested, address any of the following of the literary committee:—Mr. A. F. Tindall, 359, Edgware Road; Mr. E. L. Ward, c/o Federation, 359, Edgware Road; or Percy Smyth, 123, Lancaster Road, Notting Hill, W.

WALSALL.—Jan. 3, a free tea to poor children was given in the Central Hall, by Miss Bennett, the elder members of the Lyceum, and friends who worked hard in collecting money to provide this treat. All were well repaid on the eventful day by seeing the bright faces of the children, and hearing their shouts of joy as they partook of the good things provided. Everything went off splendidly. Instead of 100 our efforts were so successful that we fed 400. Among those who took part in an interesting entertainment were the Misses Tibbitts, Venables, Flint, Master J. Venables and Ted Selby. Mr. J. Venables, chairman, spoke encouragingly to the children, and invited any who did not go to a Sunday school to come to our Lyceum. Our President, Mr. Aldridge, also spoke to them nicely. All the collectors thank the friends who kindly helped with donations to feed and give pleasure to so many poor little ones. Balance sheet: Income—Miss M. Adderley, 10s.; Miss Bennett, £1 9s. 9d.; Miss Flint, 5s. 9d.; Miss M. Flint, 2s.; Miss E. Flint, 5s. 8d.; Miss Holyland, 12s. 3d.; Master F. Handley, 1s. 6d.; Master Lawton, 2s. 6d.; Miss Lawton, 1s. 4d.; Miss Ludlam, 12s.; Miss E. Ralph, 8s.; Miss Tibbitts, 5s. 6d.; Miss G. Tibbitts, 11s. 13d.; Miss N. Tibbitts, 10s.; Miss A. Venables, 5s.; Miss G. Venables, 5s. 8d.; Master J. Venables, 10s.; Total, £6 18s. 0½d. Expenditure—For cake, bread, buns, etc., £4 16s. 8d.; hire of urns and cups, 6s. 2d.; milk and sugar, 10s.; oranges, 13s.; cleaning hall, etc., 3s. 3d.; balance in hand, 8s. 11½d.; Total, £6 18s. 0½d. We also received a present of three gallons of milk from Mr. Brown, and tickets from Mr. Powis.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, not the Editor.]

ASHTON.—Mr. J. Sutcliffe spoke very well on "The Rising Truth," and "Is Spiritualism essential?" Psychometry very good.—H. M.

ATTERCLIFFE.—Jan. 4: A grand evening. Mr. C. Shaw's guides treated a subject from the audience in a masterly manner, "If Catholics pray for souls in purgatory, are they not akin to Spiritualism?" Psychophrenology well appreciated.—J. G., cor. sec.

BARNOLDSWICK.—We have had a very lively time for four nights. "Rev. Showman" has been here. I think he will, with his assistant (the Rev. E. R. Lewis), have given us a lift in the right direction, as the more intelligent people were disgusted with his audacity and bare-faced erroneous statements on Sunday. Mr. Lomax, of Darwen, gave great satisfaction, not even receiving a single dissent from the audiences. Afternoon subject, "And I will pour out my spirit upon all flesh: your old men shall dream dreams; your young men shall see visions," etc. In the evening he gave an account of his encounter with the Rev. T. Ashcroft at Darwen, showing how the Showman fled when he went to take up his challenge for £1,000, and how he followed him to his own chapel at Bedford Leigh, and how he tried to shirk him there, and how he caught him after all his manoeuvres to escape, but could not induce him to put his £1,000 into the hands of the Mayor of Darwen. He also alluded to the four nights' debate between Mr. Wallis and the Rev. Showman. The lecture gave every satisfaction, responses being made very frequently from the audience. Mr. Jas. Lomax challenged Rev. E. R. Lewis, Baptist minister, of Barnoldswick, for a debate on the Spiritualism of the Bible. He would defray his own expenses, and the fees taken at the door should be given to the suffering operatives who are now out of work, or he would allow the proceeds to be devoted to the relief of the Rev. E. R. Lewis. Every one thought this was fairness to an extreme, and complimented Mr. Lomax.—Mrs. Hutchinson. [Please write on one side of paper only.]

BARROW-IN-FURNESS.—Jan. 1: Nineteenth annual festival. Morning: Mr. Proctor, our stationed medium, gave an address on "Spirits do return, and why?" At 6-30: A Service of Song, "An Angel in Disguise," was rendered. Mr. Hosking, organist. Mr. McCloy conducted. Miss Peck, reader. This service reflected great credit upon reader, singers, and player. The audience showed their pleasure and approval of the service. Jan. 2: About eighty adults sat down to tea. Mr. Cox presided at the concert, consisting of songs, duets, trios, and recitations, and selections by the Victoria String Band, accompanist, Miss Hosking. Amusing recreation followed. Jan. 3: About 120 children and adults sat down to tea. A miscellaneous concert followed. Chairman, Mr. A. Hopson, president of the Band of Hope; Mr. McCloy, conductor; accompanist, Miss Hosking. Great praise is due to those who provided and waited at the teas, and all the performers at the concert. Mr. Proctor proposed the usual vote of thanks to the ladies, who got up the tea, and to those who entertained us. He said, "Perhaps there is no one else in the movement of Spiritualism who has had the pleasure of proposing the vote of thanks nineteen New Year festivals in succession, but this year affords the greater pleasure than on any previous occasion."—J. Holden, sec., 26, Shakespere St.

BRIGHTON.—Mr. W. C. Mason's controls gave a grand address on "The Hope of Man." Psychometric readings fully recognised. Can any mediums give us a few dates for their expenses? Please write.—Wm. Stevens, Sothall, Beighton.

BIRMINGHAM. Ozzells Street.—Our old friend, Mr. C. Gray, read from that celebrated work "There is no Death." Mr. W. Oakes gave excellent clairvoyance and psychometry, and in some cases prophecy. He is most successful in this phase of mediumship.

BLACKBURN. Freckleton Street.—Mr. Swindlehurst answered questions in a manner that would give inquirers food for thought, and at night gave a splendid discourse on "The Christ of Orthodoxy versus the Christ of Humanity." Showing that many orthodox Christians are beginning to see the fallacy of orthodox teachings, and some of them are anxious to rescue Spiritualism from what they call adventurers on account of its teachings of the Christ of humanity.—J. Taylor.

BLACKBURN. Newmarket Street West.—Mr. G. W. Wright delivered an instructive address on "Spiritual Gifts," and answered questions on "Christ," and "If a man die, shall he live again?" Both were forcibly and eloquently treated, giving great satisfaction. Successful psychometry. Reference was made in feeling terms to the passing on of Mr. Atkinson, one of the oldest Spiritualists in this town. Good audiences.—T. S.

BLACKPOOL.—A nice company of Spiritualists and friends assembled at our opening meeting. Mrs. Butterfield's controls made a few appropriate remarks on the desirability of uniting for the spreading of the glorious truths of Spiritualism, and gave an excellent address on "Life, what do we know of it?" Some members have promised to give tea parties for the benefit of the funds. The first will be given by Mrs. Butterfield at 23, Bank Street, on Wednesday, Jan. 18. A hearty invitation to all members and friends.—L. F.

BRADFORD. Boynton Street.—Mr. Todd spoke on "He leadeth me," and "Reformation." Both gave every satisfaction. Mrs. Webster gave clairvoyance; fully recognised.—W. C.

BRADFORD. 448, Manchester Road.—Mr. Marsden's guides spoke on "The Prospects of the New Year," and "Beware of False Prophets," in an excellent manner. Clairvoyance very good.—J. Arnold.

BRADFORD. Norton Gate.—The guides of Mr. Collins spoke on "The Spirit Mission on this side of life," and "The light shineth in the darkness," &c. Both subjects well handled. Clairvoyance very good.

BRIGHTON.—Mrs. Frank Taylor's guides gave very encouraging advice and a most satisfactory discourse. At night, clairvoyance, given in a most remarkable manner, all going away highly pleased with her first visit. Half-yearly meeting: the balance sheet, read by Mr. Halstead, was passed unanimously. All the officers were re-elected. The society is in a flourishing condition. On behalf of the society, I wish to tender their best thanks to all who contributed towards clearing off the debts incurred by our removal to more commodious premises, and may they be doubly rewarded when they pass on.—J. Shaw.

BURNLEY. Guy Street.—Mrs. Russell spoke on "Strength in Unionism," and "The New Year," which gave satisfaction. Good audiences. Clairvoyance.

BURNLEY. 102 Padiham Road.—Mr. Davis's gave good discourses on "Over There," and "Lead Thou me on." Much appreciated. Psychometry and clairvoyance very good.

BURNLEY. Robinson Street.—Mr. John Moorey gave a short address explanatory of the uses of psychometry and clairvoyance, clearly showing the influence which this knowledge would exercise on our daily life. Evening: "Man's Mission in Earth Life," an interesting and instructive discourse. Psychometrical and clairvoyant delineations were given. In several instances the incidents were described so minutely and accurately as to be really remarkable. We look forward to Mr. Moorey's next visit with interest.—W. Harrison.

DARWEN. Church Bank Street.—Mr. Peter Lee gave a very interesting address on "The Consolations of Spiritualism." Good clairvoyance by Miss J. Bailey; nine descriptions were all recognised. Members' half-yearly meeting. A very satisfactory balance-sheet was read by the secretary, and all passed off in an agreeable manner.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A good lecture on "Astronomy," from Mr. Thos. R. Penman's guide, who promised to give a lecture showing the handiwork of God in our planet.—G. C.

HEYWOOD.—Mrs. Warrick gave a good lecture and a few clairvoyant descriptions. Miss Whiteley gave a few good tests.

HOLLINGWOOD.—Tuesday: Public circle. Mrs. Brooks gave sixteen clairvoyant descriptions, thirteen recognised. Sunday, Mr. Long spoke on "What is Christianity?" and "The Immortality of the Soul." Both given with Mr. Long's usual ability. Successful psychometry.

LEICESTER. Liberal Club, Town Hall Square.—A circle was formed in the absence of the speakers and we conversed re experiences till Mr. Ashby arrived. His guides spoke on "What is death?" The address was much appreciated. Good clairvoyance followed. We were sorry for Mr. Ashby's loss of his daughter, aged 12. She passed away on Dec. 28, after a lengthy illness, full of faith. She knew where she was going, as she saw her spirit grandfather waiting to receive her. Mrs. Ashby has been very ill too, and Mr. Ashby did not know which would go first, and we regret to say she is no better. The friends gave their heartfelt sympathy to Mr. and Mrs. Ashby.

LONDON. 311, Camberwell New Road, S.E.—Tuesday last our New Year's Soirée supper was a thorough success. Good meeting on Sunday morning, and in the evening Mr. W. E. Long gave an able address on "The signs of the times." Half-yearly general meeting, the following officers were elected: Treasurer, Mrs. Ryder; secretary, Miss Mann; asst. sec., Mrs. Perry; piano fund secretary, Mrs. Long; "Help myself" secretary, Miss Sherwood; librarian, Mr. Partner; Lyceum conductor, Mr. Coleman. Committee: Messrs. Long, Coote, Warden, Jerry, Beaton, Miss Perry, and Miss Westcott.—W. G. Coote.

LONDON. Federation Hall, 359, Edgware Road, W.—Mr. Percy Smyth, in the absence of Thos. Shorter, Esq., gave a good address upon "A scientific view of a future life," and was much appreciated.—A.F.T.

LONDON. Marylebone. High Street.—In the absence of Dr. Young, Mr. W. Cooper gave a reading.

LONDON. Peckham. Winchester Hall, 33, High Street.—Evening: Mr. Veitch gave an address on "Hell, new and old." The Spiritualistic ideas which he so ably set forth were certainly more acceptable than the old ideas. Sunday next, morning 11-30, Mr. Edwards on "Works of Thomas Paine." Evening, Inspirational address.—J. T. Andy.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. Mason delivered a deeply impressive discourse upon "The Rise and Progress of Spiritualism," urging all to make known our glorious truths. Mrs. Mason gave descriptions of spirit friends, all recognised.

MANCHESTER. Tipping Street.—Mr. Johnson referred to the open letter to Mr. Stead by Dr. Parker, and also dealt in his usual clear style with correspondence since published in that paper, notably the letters from Mr. Maskelyne and Mr. Harrison, which he criticised very severely. In the evening the controls answered seven questions from the audience.—R. D. L.

MANCHESTER. Moss Side, Palmerston Street.—Officers elected for the next half year, viz., president, Mr. W. T. Braham; vice-president, Mr. Austin; financial secretary, Mr. G. E. Braham; treasurer, Mr. Leigh; auditors, Mr. Longstaff and Mr. Dabbs; bookstall keeper, Mrs. Leigh; doorkeeper, Mr. H. Barrington. Conductor of Lyceum, Mr. Ianston; treasurer, Mr. Leigh; secretary of Lyceum, Mr. J. B. Longstaff. The best thanks of the meeting were given to those friends who so generously gave money, food, flowers, fruit, &c., for our Christmas tea party.—J. B. L.

MANCHESTER. Collyhurst Road.—Mr. E. G. Birch gave excellent addresses on "Our homes and their contents," and "Angel Voices." Clairvoyance, mostly recognised. He also named a baby very becomingly Harold Ogden, giving it the spirit name of "Light." A fortnight ago he named the baby of our secretary, Harry Penlington Taylor, its spirit name being "Onward."—J. T.

NELSON. Bradley Fold.—We were glad to see Mr. Hepworth again, after having somewhat recovered from his recent illness. His controls gave excellent discourses on "Is Spiritualism a bane or a blessing?" and "Do Spiritualists reject the Bible?" showing what they do accept and reject and the reason why. Many strangers present much pleased.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. H. Lashbrooke gave a very eloquent and satisfactory address on "The Great Mystery of Time and Eternity."—R. E.

NEWCASTLE-ON-TYNE.—Jan. 2: Annual tea party and concert. Upwards of 200 guests partook of an excellent tea. Great credit is due to Mesdames Martin, Hammarbom, Lamb, Sedgeley, Moore, Morris, Harrison, and Miss M. A. Black, to whose efficient supervision the success of the tea was due. The concert was one of the best, and was greatly enjoyed by all. Mr. Walter Kerr, the president, procured the various artistes who, one and all, distinguished themselves in their various contributions, viz., the Misses Ellison, Miss Yeates, Mrs. Sargent, Mr. Willie Davidson, Master Fred Sargent, Mr. Cole, Mr. Erringham, and Miss Black. Mr. J. J. Morse presided for the third year in succession, with his usual genial acceptability. Dancing, under the direction of Mr. Riccalton, as M.C., was much enjoyed by a very large company.

NORTHAMPTON.—Annual meeting for reading balance sheet and election of officers. Very pleased to report good progress in general and building fund. We have in hand £13 17s. 1d. for carrying on our Sunday services, and the building fund has reached £21 16s. A hearty vote of thanks was passed to our London, Leicester, and Wisbech friends for their kind help during the past year. Also to our local medium, Mrs. Walker, and the officers for their services. Should be pleased to hear from platform speakers within sixty or seventy miles, who have any vacant dates and would give their services, we paying railway expenses and accommodation. —A. Ward, sec., 6, Cowper Street.

NORMANTON.—Afternoon: Mrs. Griffin's guides discoursed on "Spiritualism and its teachings," and "Spirit power." Good addresses. Mrs. Griffin is a very gentle medium and will draw strangers into the fold. Psychometry very good. Jan. 15: 2-30 and 6, Mrs. W. Stansfield.

NOTTINGHAM. Masonic Hall.—Dec. 25: Mr. Hepworth as usual gave capital addresses. Jan. 1: Mr. Wallis opened the new year well with splendid addresses, listened to with great attention and manifest leisure. Jan. 8: Mr. Wyldes gave good addresses and phenomena, which were recognised, certainly of no ordinary kind. —J. F. H.

NOTTINGHAM. Morley Hall.—The new year opened with a good address through Mrs. Barnes, on "A New Heaven and a New Earth." Jan. 2: Annual party; everything went off smoothly and happily. The evening was spent in the usual manner, and very successfully. Mrs. Bestwick had a stall filled with useful articles, and Miss Ashworth and a friend provided a Christmas tree and a bran tub, and other friends assisted. The profits enable us to begin the new year free from debt, and with a very small fund in hand. The annual church meeting for election of officers was deferred till Sunday evening next, 15th inst. All friends should be present. "Nebuchadnezzar's Dream" formed the subject of a good address. —J. W. B.

OLDHAM. Bartlam Place.—Sunday, Mrs. Lamb addressed fair audiences. Thursday's circle, conducted by Mrs. Rennie, with her remarkable clairvoyance and psychometry, which caused quite a spirit of inquiry among her usual good audience. One poor woman hurried out, saying the devil was after her. Long may Mrs. Rennie be with us to demonstrate the facts of spirit return.

OLDHAM. Spiritual Temple.—Sunday afternoon was in every sense pleasant. Miss Clara Browne, of Dukinfield, sang two solos and, though suffering from a bad cold, gave good satisfaction. Mr. Pugh also sang twice very efficiently. Mr. Pallett gave three solos on the auto-harp, a wonderful instrument. Mr. J. Emmott, the president of the society, made a few well chosen remarks. The prize scheme has now commenced; a good number have joined, but we hope more to follow. The P. S. A. committee are quite sanguine of still greater success. Jan. 22: Miss Louisa Standing will sing two solos, and Mr. J. Grime will give two solos on the fairy bells. Violin solo, &c. Mr. W. Johnson, speaker. —W. Meekin.

OPENSHAW. Granville Hall.—Would be glad to see more of the members and friends attend morning meetings. Evening, about 60 present. A public circle was held. I was pleased to see that my invitations had been responded to by many old friends and shall be glad to see more. Mrs. Howard offered a grand invocation. There were many more mediums present, Mr. Moxton, Miss Morris, Mrs. and Miss Walker, Miss Barton, Mr. and Mrs. Boardman, and Mrs. Harrop. Misses Morris and Miss Howard have kindly consented to assist in the lyceum. —Thomas H. Lewis.

PENDLETON.—Mr. Walter Buckley spoke on "The Teachings of the Church in the light of science," and "Spiritualism an incentive to morality." Both eloquent discourses, and listened to with rapt attention. Humanity will not long be content with postponing felicity till the future life, only by a complete reversal of the industrial and commercial systems. Will the emancipation of mankind be attained? Psychometry. —J. Mowling, 36, Wellington Street, off Whit Lane.

RAWTESTALL.—Jan. 2: Annual tea and entertainment. A large number of friends seemed to thoroughly enjoy themselves. The entertainment was considered the best we have yet had. Mr. Palmer presided, and presented the customary prizes to the Lyceumists for regular attendance. A stall was erected in the room, and a quantity of the goods left from the Easter sale of work were disposed of. Jan. 8: Mr. Kay gave good addresses, "Happiness" being treated in an especially able manner. Psychometry. —T. G.

ROCHDALE. Penn St.—Mrs. Brooks' guides gave very nice addresses on "Work, for the night is coming," showing how each one has a work to do, and great good can be accomplished by sympathy and love. Very successful clairvoyance, some of the descriptions were acknowledged by entire strangers, who had come out of curiosity. Good audiences. Quarterly meeting, officers elected: President, Mr. J. Wright; vice-president, Mr. Pell; treasurer, Mr. Hardman; corresponding secretary, Mr. J. E. Kershaw; financial secretary, Mr. A. Wright; committee, Messrs. Manning, Gregson, Fletcher, Hetherington, Hollows, and Jeffries; door-keepers, Messrs. Fletcher and Gregson; money stewards, Mrs. Alexander, Mrs. Eastwood, and Mrs. Turner; organist, Mr. J. E. Kershaw. —All communications to be addressed to 18, Whitworth Road.

ROCHDALE. Regent Hall.—Annual tea party, moderate attendance. Prizes were distributed to the Lyceum scholars for good attendance and punctuality by Mr. Schofield. Recitations by Misses Thomason, Grey, and Oldam. Songs by Mrs. Oldam and Mr. Holt. Mr. Fred Barker accompanied on the piano. Dancing followed. Jan. 8: Mr. Verity's visit was much appreciated. Afternoon: Bible Stories—Noah's Flood, etc., were well treated, and at night, "What Parsons say about Spiritualism and Spiritualists." Opposition prevailed at both services. In the evening three persons opposed him. He replied with pleasure to their little wants, and sent them home wiser than when they came.

ROCHDALE. Water Street.—Jan. 1: Madam Henry's first visit. She gave "Why she Became a Spiritualist" in very good language. Psychometry very fair. Members' quarterly meeting. Balance sheet was read and adopted. Income, £46 18s. 5d.; expenditure, £45 4s. 5d.; balance in hand, £1 14s. The chairman observed that the society was flourishing, and had enrolled thirteen new members. Jan. 8: Public circles. Medium, Mrs. Goodhew, who gave very nice addresses on "Speak gently" and "Where are our dead?" She gave a few tests.

ROYTON.—Miss Gartsdale spoke on "The Blessing of the Spirit," "The new conditions of life," and gave clairvoyance. Clairvoyance by

Miss M. E. Thwaite, of Royton, all recognised. This is the sixth Sunday in succession we have relieved the distress in the district. This week we propose giving loaves of bread, and shall continue to do so during the lock-out. The committee will be very thankful to all friends who feel disposed to help the above cause. Donations will be thankfully received by Mr. Isaac Eller, 121, Rochdale Road, Royton, near Oldham. —J. O.

SHEFFIELD.—The local mediums, Messrs. Shaw, Inman, and Mason have been the speakers for the last few Sundays. Fair discourses and good attendances. Jan. 8: Mr. S. Featherstone being ill, failed us. General meeting of members, election of officers and committee. Mr. H. Ball, chairman. Resignation of Mr. Blinkhorn, treasurer, Mr. Long, secretary, and Mrs. Blinkhorn. Re-elected, Mr. Tankard, president; Messrs. Shaw, Matheson, and Hides, Messames Entwistle and Ridgley. Mr. Gill was elected treasurer, and Messrs. Judson and Shaw, and Mrs. Inman, on the committee; Mr. Matheson secretary. Votes of thanks to the chairman and committee for their hard work. Will mediums please note change of secretary, Mr. Matheson, 80, Fitzalan Street, Sheffield.

SOUTH SHIELDS. 21, Stevenson Street.—Wednesday night: Usual meeting. Jan. 8, Mrs. Young's guides gave a short address and successful clairvoyance. After the meeting Mrs. Walker's guides gave psychometrical readings. All recognised.

SOVERBY BRIDGE.—Mrs. Green, of Heywood, addressed a good audience. The conditions were harmonious, and good clairvoyance followed. The circle recommences on Monday night at 7-45, doors closed at 8 o'clock.

STOCKPORT.—Mrs. Horrocks gave good discourses, and psychometrical and clairvoyant readings, the latter recognised. Half-yearly meeting: Financial statement showing a slight adverse balance (an improvement on the last), and was considered satisfactory. A full committee elected. Mr. J. Ainsworth, president; secretary, Thos. Edwards, 18, Adaswood Terrace.

TYNE DOCK.—Jan. 1: Messrs. Wilkinson, Graham, Grice, and Forrester reviewed the past year's work, and spoke with approval of the advance of Spiritualistic ideas, outside the movement as well as inside. 2: A very successful social, crowded attendance. 8: Mr. W. Walker, of North Shields, gave the first of a series of lectures on "Spiritualism, viewed from the Phenomenal Aspect," showing that the many manifestations recorded by creditable witnesses cannot be fully accounted for on any other ground than the power of the disembodied to employ psychic force on and through mediums to produce them. Here and there personal experiences were related to substantiate the points. We hope surrounding societies will secure the services of Mr. Walker. He is a very able advocate. —J. G.

WAKEFIELD.—Mrs. Jarvis's guides gave splendid discourses on "God moves in a mysterious way," and "Sow in the morn thy seed," to a good audience. We hope to have the pleasure of hearing her again before long. —A. W.

WEST VALE.—Jan. 1: We tried the free and easy, as recommended by Mr. Burns. Several friends took part and quite exceeded themselves. There is a general feeling that such meetings, about once a month, would do good. They give an opportunity for homely conversation on many important questions, and tend to reveal valuable talent, which appears to be resting for want of use. 8: Mrs. Midgley (local) gave thoughtful addresses. "Ye must be born again" contrasted the Spiritualistic and orthodox views. Discussion followed which tended to make the control's views more clear. Next Sunday, Mrs. Craven. We hope to have a full house. —A. S.

WIBSKY. Hardy Street.—A good day. Miss Calverley's guides gave good addresses. "Talents and how to improve them" was well treated. Clairvoyance, nearly all recognised.

WISBECH.—Mr. D. Ward gave a very interesting discourse on "Spiritualism a comforter." Spiritualists being sure that there is life beyond the grave, the mother is comforted at the loss of her child, knowing that it still lives and is near her. Successful clairvoyant delineations. —W. H.

RECEIVED LATE. Heckmondwike.—Mr. Rowling spoke on "A summary of the past year," and "The falsity of the Biblical story of Creation." Thoughtful addresses, especially the latter. —H. R.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Fair attendance; usual programme. Reading on "Sympathy" by Miss L. Mortimer. Liberty group discussed on "The soul is the monarch of thy frame; suffer not its subjects to rebel against it." Conductor, Mr. Alfred Kitson. —S. A.

BLACKBURN. Freckleton St.—Dec. 18: Mr. W. Dean, of Hammerton Street, Burnley, conducted marching and calisthenics in an admirable manner; present 120 scholars, 9 officers; a grand lesson. Dec. 25: Mr. M. Brindle, conductor, led marching and calisthenics. Dec. 26: At the annual tea party about 200 scholars and 100 parents and friends enjoyed an excellent repast. An entertainment was provided by Mr. Greenwood, Mr. Hastings and friends; songs, recitations, comic sketch, and "black and white minstrels" caused much amusement. The excellent entertainment was well appreciated. Mr. M. Brindle, chairman, assisted by a good staff of workers. —G. E. Harwood.

HEYWOOD. Moss Field.—Good attendance; four visitors. We were pleased to hear Mr. Mason, of Burnley, also Mr. Lightley, of Bury, who both gave us great encouragement to go on with our Lyceum work. Mr. Mason, having been in the Lyceum work for years, went through his usual way of calisthenics in a most satisfactory manner. —H. W.

MANCHESTER. Collyhurst.—Average attendance. Recitations by Ada Fell, Lily Crutchley, Bertie Whitehead, and Richard Haggitt. Officers elected: Conductor, Mr. Heron; sub-conductor, Mr. Cooling; cor. sec., Mr. Haggitt; treasurer, Mr. Horrocks; musical director, Mr. Tifs; guardian of groups, Mr. E. Ashworth; door-keeper, Arthur Hayes. Groups: Fountain, Miss Lizzie Fell; Stream, Edith Fell; River, Mr. Arthur Stanistreet; Shore, Mr. Whitepath, jun.; Banner, Mr. Haggitt; Discussion class, Mr. Critchley; Calisthenics, Mr. Parkinson and Miss Stanistreet. —A. Haggitt.

MANCHESTER. Temperance Hall, Tipping Street.—Jan. 7: Lyceum annual tea party. About 70 sat down to a ham tea, provided by our co-worker and Lyceumist, Mr. Simkin. Games, conducted by the

officers, were thoroughly enjoyed. Messrs. J. Brown and R. D. Lister decorated the Christmas tree with toys, which caused endless fun. A small present, in the form of a music satchel, was made to our late musical conductor, Miss Fearnley, as an acknowledgment for her valuable services, by Mr. J. Jones, conductor. The officers thank friends for their assistance in making the evening a success. Lyceum opens next Sunday, 10 a.m. and 2-30 p.m.—T. Jones, sec.

MANCHESTER. Moss Side.—Officers elected: Conductor, Mr. J. Ineson; assistant conductor, Miss Valentine; guardian of groups, Mr. H. Barrington; musical director, Mr. G. E. Braham; assistant musical director, Miss Lily Valentine; librarian, Mr. Walton; captain of guards, Leicester Morgan; guards, Frank Hall and Harry Waters; leaders, Misses Lucy McCellan, Bertha Weightman, and Dora Furness; treasurer, Mr. Leigh; secretary, Mr. J. B. Longstaff. Six prizes have been offered for the largest number of recitations and attendances during 1893. Recitations by Misses McCellan, Valentine, and Furness, and Leicester Morgan. Mr. Ineson conducted.—J. B. L.

NOTTINGHAM. Morley Hall.—The half-year's work finished by distribution of prizes and gifts of books to the members. The first prizes for attendance were won by Syd. Jackson, Gertie Jackson, and Geo. Jackson; second prizes, John Flint and Sam Lawman (equal), Frances Brearley and E. Bestwick; third prizes, Agnes Burrell and T. A. Brearley. Officers elected: Conductor, Mr. Ashworth; deputy conductor, Mr. Burrell; guardian, Mr. Woodhouse; secretary and treasurer, Edith Nicholson; leaders, Messrs. Burrell, Galpin, Shipley, Woodhouse, and Miss Alice Ashworth; guards, Messrs. Jackson and Woodhouse. A happy new year to our old members in America.

OPENSHAW. Granville Hall, George Street.—At 2-30: Usual proceedings. Very pleased to see our old Lyceumists are taking an interest in our movement, and hope to see more.—W. O.

PENDLETON.—Recitations by Esther Rimmer (2), Esther and Annie Winder (2), and John Crompton. A discussion on "How to Improve the Lyceum." Officers elected: Conductor, Mr. Crompton; assistant, Miss P. Byron; sec., B. C. Wallis; assistant, Miss E. Featherstone; treasurer, Mr. Brooks; leaders, Misses M. Daniels, Grimes, and M. Brooks, and Messrs. Toole, Rimmer, and E. W. Wallis; musical directors, Miss Grimes and Messrs. J. Broom and Bromley; auditors, Messrs. Broom and Bromley.—B. C. W.

ROCHDALE. Regent Hall.—Miss E. K. Moores conducted the new calisthenics very efficiently. Sea Group (females), Mr. A. Warick, leader, discussed "Love." To the males, Mr. F. Barker read a short essay on "Selfishness a necessity." Interesting discussion. Mr. Butterworth presided.—F. B.

STOCKPORT.—Attendance satisfactory. Proceedings hardly so. An entertainment for the fund is contemplated.—T. E.

PROSPECTIVE ARRANGEMENTS.

A **BIRMINGHAM** correspondent is anxious to join a private circle.—Address C. W., c/o Editor T. W.

A **SENSITIVE TEST MEDIUM** is open to give private sittings to investigators free of charge.—Address W. W., Two Worlds' office.

BIRMINGHAM. Camden Street Board Schools.—Jan. 22: Mr. E. W. Wallis, speaker.

BLACKBURN (off Northgate).—Jan. 15: Mr. Willis. Mediums having vacant dates please communicate with the undersigned, giving terms.—T. Sheppard, Jubilee Street, Blackburn.

BRADFORD. Spioer Street, Little Horton.—Monday, Jan. 16, at 7-45, Mr. Hargreaves on "Social Reforms." Mrs. Hargreaves, clairvoyance.

BURNLEY. Hammerton Street.—15, Mr. J. B. Tetlow; 22, Mr. Rowling; 29, Mr. J. Swindlehurst.

CHANGE OF ADDRESS.—James Moulding, 35, Wellington Street, off Whit Lane, Pendleton.

HAVING DECLINED re-election as secretary of the Moss Side Society I desire to thank all friends and mediums for their courtesy and generous help.—J. B. Longstaff, 28, Caton Street, Moss Side.

HETWOOD.—Jan. 14: Entertainment. Mr. Hepworth will assist with comic songs, also a drama entitled, "Four after One." We expect a great success. Mr. Hepworth on Sunday.—C. S.

KEIGHLEY. Eastwood Temple.—Jan. 15: Mr. E. Wallis.

LEEDS. Psychological Hall.—Jan. 15: Mr. Schutt; 22, Miss Patefield; 29, Mrs. Sanderson (lady member of the Hull School Board.) Subjects: Afternoon, "Equalisation of sex." Evening, "England's Greatness." We hope friends will turn up in good numbers, there will be something really worth listening to.

LEEDS. 16, Castle Street.—Jan. 16: Mrs. J. M. Smith at 7-45 p.m. Lecture on "Spiritualism—its truths," for benefit of funds. Questions allowed. Silver collection.—C. Levitt.

LIVERPOOL. Daulby Hall.—Jan. 15: Mr. J. J. Morse. 11 a.m., "What are we building?" At 6-30 p.m., "The prophecies of psychology."

LIVERPOOL. Daulby Hall Debating and Literary Society.—Jan. 18, Paper by Mr. Turner on "Thoughts on Bellamy's 'Looking Backward.'" 25, Mr. Sandham. Paper, "Re-incarnation."

LONDON. Marylebone. 86, High St.—Mr. C. Petersilea, the great inspiration pianist, will give a grand concert on Tuesday, Jan. 17. Tickets: Reserved seats, 1s.; body of hall, 6d.; and gallery, 3d. Commence at 8. Anniversary tea and social, 31st, at 5 p.m. Concert at 7. Tickets 9d.

LONDON. Walthamstow.—Mr. Petersilea will give entertainments on January 19, 26, and Feb. 2 and 9. Admission by programme, 6d.

LONDON.—New Year's Ball, 1893. A dance has been arranged to take place on Monday, January 23, at the Portman Rooms, Baker St., W. At the second meeting of the ladies' committee on Jan. 5, final arrangements were discussed and satisfactorily settled. The tickets are fast being disposed of, and those who anticipate going to the dance should make early application. The tickets are 5s. each, and may be had from Mrs. Everitt, Lillian Villa, Holders Hill, Hendon, N.W.; Miss Rowan Vincent, 31, Gower Place, W.C.; Mr. B. D. Godfrey, office of Light, 2, Duke Street, W.C.; and of Mr. Alfred J. Sutton, hon. sec., Woburn House, Upper Woburn Place, W.C. Dancing commences punctually at 9 p.m., and carriages may be ordered for 3-45 a.m. The entrance is in Dorset Street, Baker Street (see ticket). Special

good dance music; and, by way of variation to those who do not join in the dance, an impromptu programme of song and recitation between some of the dances has been arranged.

LONDON. Stratford.—Mr. James Burns will give his celebrated Lantern Lecture, at Workman's Hall, West Ham Lane, Stratford, E., on Saturday, Jan. 21, at 7-30 p.m. Reserved seats, 1s.; unreserved, 6d., which may be obtained from the following committee: Mr. and Mrs. Spruce, 28, Trinity Street, Barking Road, E.; Mr. Atkinson, 26, Edward Street, Barking Road, E.; Mr. Deason, 83, Chobham Road, Stratford; Mr. and Mrs. Rainbow, 1, Winifred Road, Manor Park, E.; and from Mr. James Burns, 15, Southampton Row, W.C., who will kindly give his services free. Any profit on the lecture will be given to the Spiritual Institution Fund.—J. Rainbow, Hon. Sec.

LONDON. 311, Camberwell New Road.—Anniversary services, Jan. 29, at 11-30, 3-0, and 7-0. Many prominent speakers and mediums will take part. Collection in aid of piano fund. Old members and friends welcome. Tea and social festival, Tuesday, 31st, at 7 p.m. Tickets 6d.

LONDON. Federation Hall, 359, Edgware Road.—Speakers: 15, Mrs. Stanley; 22, Mr. J. A. Butcher; 27, Philanthropic meeting; 29, Mr. F. Dever-Summers.—A.F.T., 359, Edgware Road, W.

MACCLESFIELD.—Jan. 16, at 6-30, Service of Song, "An Angel in Disguise," by Mrs. Wallis.

MACCLESFIELD.—Jan. 15, Mr. J. C. Macdonald; 22, Mrs. E. Hardinge Britten; 29, Mr. W. Johnson.

MANCHESTER. Collyhurst.—Lyceum concert, Jan. 18, at 8 p.m. Glees, songs, recitations, dialogues, and instrumental music will be rendered by members. Admission 3d.—A. H.

MANCHESTER. 12, Grosvenor Square, Lower Broughton.—On Fridays, at 8 p.m., class for spiritual students. "Man a Spiritual Being." Conductor, Mr. E. W. Wallis.

MORLEY. Cross Church Street.—Saturday, Jan. 14, I intend to give a public tea and entertainment. Adults, 9d.; children under 12, 6d. and 4d. All friends welcome.—Mrs. Daggett, 90, High Street.

MR. J. METCALF, of 11A, Arthington Street, Bradford, has a few open dates up to June.

NEWCASTLE-ON-TYNE.—Jan. 15 and 16: Mr. Victor Wyldes. Usual times. Short addresses and psychometrical delineations. 22: Mr. Neeles. 29 and 30: Mrs. E. Gregg.—R. E.

NOTTINGHAM. Masonic Hall.—15, Mr. J. Armitage; 22, Mrs. Green; 29, Mr. J. J. Morse.

OLDHAM. Bartlam Place.—Jan. 22, at 2-30, Lyceum open session; 6: Mrs. Wallis's Service of Song, "An Angel in Disguise," with organ and string band accompaniment.—J. M. B.

SLAITHWAITE.—Saturday, Jan. 14, an entertainment in the Labour Hall, at 7 p.m., when a drama, "Somebody Else," will be given. Songs, recitations, etc. Admission, 9d., 6d., and 3d. All are invited.—John Meal, cor. sec.

SUNDERLAND.—15, Lantern lecture; 22, Mr. Wightman; 29, Mr. Fillingham.

THE PSYCHIC CHURCH.—Services of the above church are held regularly every Sunday evening at the small hall (Albert Hall), Virgil Street, Cameau Street, Liverpool, at 7, when broad-minded, intelligent, and reverent enquirers may attend, and will be welcome.—[ADVT.]

PASSING EVENTS AND COMMENTS.

MANCHESTER DEBATING SOCIETY.—Special notice.—Mr. Tetlow will re-open the debates, next Tuesday, Jan. 17, on "Psychometry," with experiments, at Corbridge's Café, Lever Street, Piccadilly, at 8 p.m.

"THE PENDLETON REPORTER," Jan. 7, contained an account of an interview with Mr. Tetlow, and is embellished with a fairly good portrait of our co-worker. The interview does Mr. Tetlow justice, and should help to set people enquiring.

THE "LEEDS EXPRESS" has published a special number of Yorkshire Ghost Stories, which is an amazing twopennyworth. Some of the stories are interesting to Spiritualists, but most of them are of the usual type—ghost stories without the ghosts.

MARRIAGE.—Mary Isabella Lennox, only daughter of Mr. and Mrs. Lennox, the devoted Spiritualists, of Cromford, Derbyshire, was married to Mr. Matthew Paton, of Stewarton, Ayrshire, on Monday, Dec. 26, 1892. The happy couple have our hearty congratulations and sincere good wishes for their future welfare.

MACCLESFIELD friends have formed a string band and a promising choir, and are adopting musical services, which are very pleasing and should attract good audiences. Their annual tea party and entertainment was a great success in every way. The performance was above the average.

LOVERS OF BIRDS should procure Dr. W. Sharpe's brochure "The Warbler, and Other Poems." It is published by Mr. Morse. Price 2d. As also is "Symbolic and Prophetic Dream Visions," by the same author. Price 1d. Dr. Sharpe is favourably known to our readers by his contributions to "our paper."

"THE SOUTH LONDON MAIL," Jan. 7, contains a long report of a meeting at which Pastor Smith's allegations were ably replied to. Rev. J. P. Hopps was chairman. A rowdy element somewhat disturbed the meeting. Appeals to bigotry, such as Pastor Smith's, invariably have that result. Dr. Audy has a lengthy, forcible, and able letter re Pastor Smith in the same issue.

PASTOR FRANK SMITH is again *en evidence*. In the "South London Mail" he accuses Spiritualists of the grossest immorality. There are immoral Spiritualists and there are immoral pastors, yet one does not condemn all the pastors. Pastor Smith should read a book by "Saladin," called "Janet Smith"; pp. 82 to 85 would pleasantly instruct him.—Light.

MR. WALLACE thankfully acknowledges the following sums: From the Stratford Society, per Mr. Allen: 10/-; Mrs. J. M. Smith, 1/-; and a further contribution of 11/6. Our old pioneer is making very slow progress towards recovery.—Yours, in truth, H. W. Hutchinson, 70, High Street, Islington, London. [We have just received for, and forwarded to, Mr. Wallace, 5/- from Mr. T. T. Hodson and Mr. W. H. Palmer, of Newport, Mon.]